Abbreviations

D – Tib. version of TJ in Derge Tanjur.
DK – Tib. version of MHK in Derge Tanjur.
Edgerton, Dict. – *Dictionary of Buddhist Hybrid Sanskrit* by F. Edgerton.
IIJ – Indo-Iranian Journal.
Kośa trans. by LVP, Paris, 1923-25; Index 1931.
La Siddhi – *Vijñaptimātratāsiddhi*, La Siddhi de Hiuan Tsang, trans. by LVP, Paris, 1928; Index 1948.
LVP – Louis de La Vallée Poussin.
MhVy – *Mahāvyutpatti*; ed. Sakari.
MMK – *Mūla-madhyamaka-kārikā*, of Nāgārjuna, ed. by LVP, Bibliotheca Buddhica, 1909-13, reprinted 1970. Also Chr. Lindtner, *Nāgārjunas filosofiske værker*, København 1982.
MHK – *Madhyamaka-hṛdaya-kārikā* (Skt. text).
MS – Photographs of the manuscript of MHK made available by G. Tucci.
MSc – Copy of MHK in Pt. Rahulbhadra Sankrityayan's own handwriting.
MV – *Madhyamakavṛtti Prasannapadā* by Candrakīrti on MMK, ed. by LVP; see MMK above.
N – Tib. version of TJ in Narthang Tanjur.
NK – Tib. version of MHK in Narthang Tanjur.
P – Tib. version of TJ in Peking edn. of Tanjur.
PK – Tib. version of MHK in Peking edn. of Tanjur.
TJ – Tib. version of *Tarkajvālā* on MHK available in D, N and P.

A Treatise on Buddhist Idealism

KAMBALA'S ĀLOKAMĀLĀ

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1. Transmission of the text

For the study of the *Ālokamālā* (ĀM) the following source materials are at our disposal today:

1. A unique Sanskrit manuscript (M)[1] of uncertain date, consisting of 26 palm leaves, 5 lines on *recto* (a) and *verso* (b). – M is an apograph of an unknown antecedent number of exemplars with an uncertain or "open" relationship to the author's original, no longer extant. At some point of the line of transmission ĀM as found in M was first incorporated into and later extracted from its commentary (see below). – The purpose of the present Sanskrit edition of ĀM is to establish the recension known to the commentary. The reasons for this choice are given below.

2. A Tibetan translation of ĀM, entitled *sNaṅ ba'i phreṅ ba (śes bya ba'i rab tu byed pa)*, based on one or more Sanskrit manuscripts, now presumably lost. – The original copy of this translation, the joint work of Kumārakalaśa and Śākya-'od, is only indirectly available in later editions – often marred by clerical errors – printed in Narthang (N),

1. The Sanskrit MS is described in S. Matsunami, *A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library*, Tokyo, 1965, p. 26. – To the best of my knowledge no further manuscripts are extant, not even in the huge collections of the Nepāl-German Manuscript Preservation Project in Berlin, which I, thanks to the good offices of Dr. Dieter George, had the occasion to check in May 1984. – It is my pleasant duty here to acknowledge the valuable support and suggestions received from colleagues in Hamburg, Bonn, Berlin and Göteborg who gave me the opportunity to present my work in some of its earlier phases at their institutions. A particular debt of gratitude is due to Lambert Schmithausen, Noritoshi Aramaki and K. Kunjunni Raja as well as to Karl Potter and William Ames with whom I read the text in Seattle. – See also my preliminary remarks on the ĀM in *WZKS*, XXVI, pp. 191-194.

Peking (P), Derge (D) and Cone (C)[2]. – Apart from the canonical version known through N,P,D and C there seems, to be sure, to be no remnants of a paracanonical Tibetan version of ĀM[3].

3. A Tibetan translation of an old Sanskrit commentary (Comm.) to ĀM, entitled *Ālokamālāṭīkā Hṛdānandajananī nāma*, ascribed to Ṅo bo ñid med pa, or *Asvabhāva. – It is also available in the four Tibetan versions mentioned above but for our purpose only P and D have been collated[4]. It is the work of the same translator team as above and comprises the same number of verses as the separate version of ĀM – namely 282 – whereas M only transmits 279 verses, omitting 232, 234, 262 and 282, and adding one not belonging to the ĀM[5]. Comm. usually only quotes *pratīkas*. With some exceptions the translations are the same as those given in the separate version of ĀM.

Since we know virtually nothing about the external conditions governing the transmission of our text the quality of M and T (i.e. the original Tibetan version of ĀM known through N,P,D,C and Comm.) can only be evaluated based on internal evidence. – M exhibits a large number of clerical errors, mostly unconscious ones due to haplography, dittography, omissions, misreadings, etc., but also af few conscious attempts of – unhappy – emendations. – T is on the whole a sorry piece of work: often obscure, ambiguous or even quite wrong, either through misreading or misunderstanding of S[6]. The purpose of the present recension of T is not to "correct" the translators but only

2. N(3858): Ño 256a-268a. – P(5866): Ño 270b-283a. – D(3895): Ha 51a-62a. – C: Ha 50b-62a. (A copy of C was kindly presented to me by Dr. Helmut Eimer, Bonn.)
3. Thus in the *grub mtha' chen mo* of 'Jam dbyaṅs bźad pa (1648-1722) we find (in vol. XIV of his *gsuṅ 'bum*, New Delhi, 1973, f. 876). ĀM, 23 & 25 in the following form: | *ñer len las skyes dri ma yis* || *bdag ñid dbyer med pa bsgrib ste* || *blo ni śel sgoṅ rnam pa ltar* || *gźan gyi gzugs su snaṅ ba yin* || ... | *ji ltar śin tu mkhas pa yis* || *de ltar 'di ñid gñis su snaṅ* || *sems kyi rnam pa 'khrul pa'i phyir* || *gzuṅ daṅ 'dzin pa tha dad do* |. Here, as in other Tibetan sources, we do not have to do with a „paracanonical version", but with quotations from an Indian text (*in casu* the *Tattvadaśakaṭīkā* by Sahajavajra; P (3099): Mi 180 b-181a) quoting the ĀM.
4. P(5869): Ño 283a-419a (= A in the apparatus crit.). – D(3896): Ha 62a-108b (= H in the apparatus crit.).
5. Namely MK, I,1. See *WZKS*, XXVI, p. 192, n. 81.
6. The general features of T can best be shown by an example. Compare thus the rendering of v. 107 in T with the rendering of the same verse given in the commentary to v. 17. The translators are the same: | *rmi lam du mthoṅ yod yin la* || *dṅos po gzuṅ ba'i stobs yin na* || *gźon nu ma sbrum bu thob pa* || *snaṅ phyir 'di ni mi rigs so* ||:

to emend the mistakes that crept into their careless work in the course of copying and editing. In a few cases it is difficult to decide to whose carelessness a mistake is due: to that of the translators or to that of scribes and editors.

Though *Asvabhāva's commentary has also often suffered severely in the hands of its translators it is nevertheless clear that it must be considered a main authority when we have to decide variant readings in M and N,P,D and C from which it occasionally differs: There are, as we shall see, reasons to assume that *Asvabhāva was (almost) a contemporary of the author of ĀM, and, besides, a foremost authority on Yogācāra in general. A further indication of his early date is provided by the fact that he never quotes any variant readings reflecting uncertainties in the manuscript tradition. But even if the commentary does not reflect the original of ĀM with absolute certainty it does reflect the best archetype we can ever hope for. Between the archetype behind the commentary and the author's original there remains a gap that only an unbridled *ars conjecturalis* would attempt to bridge.

Comm. is further supported or supplemented by various parallel passages found in earlier philosophical works and referred to or quoted in the notes.

2. The historical significance of the ĀM

Though *Asvabhāva's commentary is thus indispensable for purely textual purposes, it does, however, taken in itself, fail to offer sufficient support for an adequate assessment of the historical position and significance of the ĀM.

ĀM may be briefly classified as a didactic poem on *cittamātratā*, in a sense a precursor of and Yogācāra(-Madhyamaka) pendant to the celebrated "popular" – by Buddhist standards – Madhyamaka poem *Bodhi[sattva]caryāvatāra*. It is apparently addressed to any intelligent monk or layman, i.e. to a bodhisattva, seeking a palatable and comprehensive introduction to the achievements of the great systematic and creative thinkers of Yogācāra, the most flourishing branch of Mahāyāna – almost, indeed, synonymous with Mahāyāna – in this

Words are left out, foreign ones inserted, the syntax is obscure or even wrong, etc. This example is typical of T as a whole. In some cases T even displays evident misreadings of S.

period. As such the ĀM is to be seen as belonging to the same genre as the two most important works addressed to "the educated public" in early Madhyamaka, viz. Nāgārjuna's *Ratnāvalī* and Āryadeva's *Catuḥśataka*. ĀM, as a didactic poem on Buddhist idealism, is in fact, for all we know, the first and only extant work of its kind.

The "popular" or general scope of the text may be gathered from its fairly limited use of abstruse technical terms, from its straightforward yet elegant and occasionally even poetical style (above all manifest in its frequent use of *dṛṣṭāntas*) and from its rather loose and casual structure as a whole[7]. That the author actually succeeded in his endeavour to gain a wide audience is clear from the fact that his work is quoted in a large number of later texts[8].

This general scope on the other hand makes it a bit difficult to determine the specific doctrinal standpoint of the author, the more so as his work displays a good admixture of apparently heterogeneous Mādhyamika elements and even more so because the literary history and the development of Yogācāra philosophy are still far from being fully explored.

Still a consideration of the author's sources and his general background may help us some steps towards a better understanding of his historical position.

There are – as will be pointed out in the notes – numerous reminiscences of and allusions to earlier authors. There can be no doubt that the author of ĀM to some extent was acquainted with (some of) the works of Nāgārjuna (MK, YṢ, BV), Āryadeva (CŚ), Maitreya(nātha), Vasubandhu (*Abhidharmakośa, Karmasiddhiprakaraṇa, Viṃśatikā, Triṃśikā*), Dignāga (*Pramāṇasamuccaya, Ālambanaparīkṣā*, etc.) and Bhartṛhari (*Vākyapadīya*). Moreover there are several canonical allusions to various sūtras, especially the *Laṅkāvatāra*. These authorities constitute the main elements of his intellectual background. To be sure the ĀM shows no traces of Tantric influence, which is, however, not the same as saying that our author was not acquainted with these trends.

As we shall see our author probably flourished in the first half of the sixth century A.D. or earlier, i.e. more than three centuries after the culmination of early Mādhyamika (viz. Nāgārjuna and Āryadeva), in a period where the academic life of Mahāyāna was totally governed by the religio-philosophical achievements and innovations of a large number of individual Yogācāra philosophers.

It is true that even after the appearance of the last major authoritative work of early Mādhyamika, viz. Āryadeva's CŚ, Mādhyamika works continued to be written by authors such as *Piṅgala, Buddhapālita, etc. From a historical viewpoint these works, faithful as they are to the thought of Nāgārjuna and Āryadeva, are almost anachronisms, out of touch with the developments taking place within that part of Mahāyāna which was later to emerge as a separate "school", viz. Yogācāra. What had happened was that the new trends – first appearing in the *Saṃdhinirmocanasūtra* and the earliest strata of the *Yogācārabhumi* and later systematized by Asaṅga, etc. – had gradually eclipsed or absorbed the "orthodox" or conservative school of Mādhyamika. This process of assimilation, or inclusivism, changed drastically and was brought, at least for the time being, to a halt in the middle of the sixth century A.D. As argued elsewhere, the person responsible for this schismatic change was Bhavya (ca. 490-570), who, in his attempt to restore Nāgārjuna's school, throughout his life severely criticized Asaṅga, Vasubandhu, Dignāga, etc. for their "subjective" interpretations of *āgama*[9].

It is on this background that the historical significance of the ĀM should be assessed. It was written only a few decades before Bhavya launched his critique and thus created a schism within Mahāyāna. The ĀM is perhaps the last and most extreme example of "preschismatic syncretism" culminating in his identification of *śūnyatā* and *cittamātratā*. On this background it also becomes understandable why our

7. The prosody is also fairly uncomplicated: Out of a total of 282 stanzas 261 (possibly 264, see 232, 234 and 264 not available in S) are in the *Anuṣṭubh* metre. (Here the percentage of the *vipulā* may be calculated to ca. 5.) The remaining stanzas are composed in the following metres: *Indravajrā* (2, 265, 272, 274, 275, 278 and 281), *Indravaṃśā* (270, 273 and 276), *Śārdūlavikrīḍita* (225 and 271), *Rathoddhatā* (267 and 268), *Vaṃśastha* (279 and 280), *Puṣpitāgra* (116), *Śikhariṇī* (128), *Upajāti* (277) and *Aupacchaṃdasika* (269). 282 is not available in S (*Vaṃśastha?*).
8. See *WZKS*, XXVI, pp. 191-192. Moreover 10cd-11ab is quoted by Yaśovijaya *ad* Haribhadra's *Śāstravārtāsamuccaya*, VI, 57 and 189 in D(3867): Ya 339a; P(2659): Ki 183a (| *rnam pa du mas tha dad pa* || *dṅos po rnams ni gos daṅ 'dra* || *stoṅ pa ñid mes bsregs gyur na* || *thal ba'i dbye ba gaṅ yaṅ med* |).

9. See my papers "Bhavya's Controversy with Yogācāra in Prajñāpradīpa" and "Bhavya's Critique of Yogācāra in Madhyamakaratnapradīpa". Also M. David Eckel's contribution, *supra*.

author seems to have exerted no lasting influence within *philosophical* circles after Bhavya. On the other hand it is hardly surprising that some of the more general apothegms of the ĀM continued to be quoted in Tantric commentaries with outspoken eclectic and syncretistic strains.

3. The Author, his date and his work

The name of our author has already been discussed and settled as Kambala, or Kambalāmbara[10], by Tucci who in 1956 published the Sanskrit text (with one Chinese and two Tibetan versions) of his brief *Navaśloka* giving the *piṇḍārtha* of the *Aṣṭasāhasrikā* and thus being a sort of pendant to Dignāga's celebrated *Prajñāpāramitāpiṇḍārthasaṃgraha*[11]. The style and doctrine of this text shows such a close resemblance to the ĀM that the available external and internal criteria agree in pointing to the same author[12].

In the *rGyud* section of the Tanjur a few tantric works are found ascribed to our author[13]. Neither from a literary nor a philosophical point of view can they bear comparison with ĀM or NŚ. On the other hand it cannot from this be ruled out that our author should also have some tantric works to his credit (not to say: to his debit!). Let us also recall that *Caryāgīti* no. 8 is ascribed to Kāmali, i.e., according to Munidatta, the commentator, Kambalāmbarapādāḥ[14]. Finally there is a single Sanskrit quotation from the *Adhyātmasādhana* occasionally ascribed to Kambala but otherwise apparently lost:

10. Other (spurious) forms of his name are Kamala, Kampala and Kambila. Occasionally -pā or -ambara(-pādāḥ) is added h.c.
11. See G. Tucci, *Minor Buddhist Texts*, I, Roma, 1956, pp. 209-231 for NŚ.
12. Cf. e.g. NŚ, 9ab (*yoginām api yaj jñānaṃ tad apy ākāśalakṣaṇam*) with ĀM, 110a (*yoginām api yaj jñānaṃ tad apy ajñānam eva hi*).
13. For the list see *Tāranātha's History of Buddhism in India*, Simla, 1970, p. 408. The most interesting of these texts is the *Asambandhadṛṣṭi* (P: 3206). It has several striking parallels to passages in ĀM and NŚ.
14. See Per Kværne, *An Anthology of Buddhist Tantric Songs*, Oslo, 1977, p. 106. Regrettably Kværne skips far too easily over the question of the identity and date of the authors incorporated in the *Caryāgīti* (pp. 4-7), including Kambala. A.K. Warder's assignment of Kambala *et al.* to the period "+800 to +1200" corresponds to Kværne's and is also, as we shall see, wide of the mark (*Indian Kāvya Literature*, I, Delhi, 1972, p. 179).

sthūlaṃ śabdamayaṃ prāhuḥ sūkṣmaṃ cintāmayaṃ tathā |
cintayā rahitaṃ yat tad yogināṃ paramaṃ padam ||[15]

Whereas nothing – apart from legends – is known about the life and vicissitudes of Kambala his date may be calculated with a fair degree of certainty as follows. The *terminus post quem* is given from his acquaintance with Bhartṛhari (ca. 450-510) and Dignāga (ca. 480-540, or a few decades earlier). The *terminus ante quem* may be deduced from several circumstances: First of all he is quoted by Bhavya (ca. 490-570) and his ĀM, as said, is commented upon by *Asvabhāva, known also for his commentaries on the *Mahāyānasūtrālaṃkāra* and the *Mahāyānasaṃgraha* (translated into Chinese 648-649). Again, *Asvabhāva's commentary on the former seems to have been known to Sthiramati (ca. 510-570) whereas his commentary on the latter, as pointed out by Masaaki Hattori, was known to Dharmapāla (ca. 530-561). These facts suggest that Kambala and *Asvabhāva may even have been contemporaries. Moreover there are certain reminiscences of the ĀM in Dharmakīrti's *Pramāṇavārttika* (ca. 560). On this background we may assign Kambala's *floruit* to ca. 525, a date that seems to tally quite well with the stage of development reflected in the doctrine of the ĀM itself. Nevertheless this calculation should not rule out the possibility that Kambala's *floruit* may have to be pushed some further decades back in time. The dates of Bhartṛhari and Dignāga suggested above – following Frauwallner – depend on the date(s) assumed for (the two?) Vasubandhu(s)[16]. The date proposed for Vasubandhu the Kośakāra by Frauwallner, viz. ca. 400-480, in my opinion requires reconsideration. Moreover the fact that the author of the *Pañcakrama* – let us call him Pseudo-Nāgārjuna – seems to know Kambala's ĀM[17], and the fact that the date of this much neglected author is also still a matter of dispute, makes it necessary to postpone a final decision on the date of Kambala. To conclude: For the time being it seems advisable to reserve a place open for the *floruit* of Kambala somewhere in the period, say 450-525 A.D.

15. *Caryāgīti*, p. 148; *Subhāṣitasaṃgraha*, p. 41; *Caryāmelāyanapradīpa*, P(2668) 103a (*Nañ gi bdag ñid sgrub thabs*).
16. See recently his *Kleine Schriften*, Wiesbaden, 1982, pp. 851-854.
17. Ref. in *WZKS*, XXVI, p. 176, q.v.

4. The religio-philosophical system

The ĀM is a literary and rather unsystematic presentation of a set of ideas originally of divergent provenance with a long and partly obscure prehistory, but, by the time of Kambala, already moulded into a coherent whole through the intellectual efforts of a long row of scholastic thinkers belonging to the Madhyamaka-Yogācāra tradition of Mahāyāna soteriology[18].

So, instead of committing myself to a rather prolix analysis and paraphrase of the text in the order it unfolds itself, I shall attempt – on the presumption that it represents a consistent and coherent system of developed religious thought – to bring out the basic scheme lending meaning and function to the specific ideas in their individual ramifications. The presumption of an underlying system obviously implies that an exposition may be undertaken from almost any angle, but I shall approach my task from a "psychological" angle, seeing the unifying motive of the author's thought in a "religious" urge for an unconditioned satisfaction – or *mokṣa* – only to be achieved with the help of but also only by transcending the range of rational understanding.

Kambala is first and last a devoted Buddhist firmly convinced that only the Buddha is in possession of a liberating insight into the true nature of things (*tattva, tathatā*, etc.) assumed to be pure mind (*cittamātra*) or emptiness (*śūnyatā*). This conviction – an *intellectus fidei*, as it were – is not based on personal experience but on the normativity of tradition (*āgama*) supported by the coherence of reason. The Buddha is believed to be consubstantial with true reality (*satya*), whereas the best a non-Buddha can aspire to is to know truth as it really is. The Buddha is held to be free from all moral and intellectual obstructions, whereas common Buddhists strive to get rid of these obstructions. According to Kambala Mahāyāna offers its adherents a way of abandoning *kleśa-* as well as *jñeya-āvaraṇa*, whereas Śrāvaka- and Pratyekabuddhayāna only offer a method to get rid of *kleśa-āvaraṇa*.

In its original or subtle state as believed to be personally experienced, or "seen", by a Buddha, "mind" (*citta*) is *eka* without parts, it is pure, without form and defilement in contradistinction to the mind of common people in samsara, which is defiled by passions and falsely appears as subject versus object. This bifurcation is really unreal, actually a "mistake" (*bhrānti*), but nevertheless an empirical fact held to have been asserting itself since time without beginning. This basic bifurcation and all its subsequent mental ramifications is engendered by the residues of previous volitional actions (*saṃskāravāsanā*) stocked as "potentials" (*bīja*) in "the store-consciousness" (*ālayavijñāna*), the basic but not the ultimate form of *citta* accounting for the samsaric continuity of recording and reproducing. Since Kambala does not discuss the concept of *āśrayaparāvṛtti* we may here add that the system requires a "revulsion" of the basis of empirical or samsaric existence in order to bring the energy-current of the *ālaya* to final cessation. What is required by a bodhisattva, then, is the purification of the passions engendering karmic energy which again bifurcates mind responsible for the beginningless process of defilement.

The important practical question therefore arises: *How* does one attain – mental purification, or liberation? The standard Yogācāra answer – and the core of the ĀM – is: by means of *svabhāvatraya-bhāvanā*, With a clear allusion to Nāgārjuna Kambala makes it clear that the Madhyamaka answer: by means of *pratītyasamutpāda*, will not do. Kambala surely agrees that liberation consists in realizing emptiness (*śūnyatā*) but Nāgārjuna's idea that all concepts and things are empty of "own-being" because they "arise" in mutual dependence – thus being neither existent nor non-existent, etc. – certainly needs further qualifications to prove fruitful. Emptiness must be emptiness of something somewhere, not just a universal lack of independent existence. Hence any "object" of cognition (*jñeya*) must have three characters or "natures": an imaginary, a dependent and an absolute. Emptiness, then, is the emptiness of the unreal imaginary nature in the real dependent nature. Hence the dependent is necessarily the basis or "possibility" of the purification of the unreal. Without the real the unreal would not be unreal. But once the unreal is gone so is the real. This is the fully accomplished nature of the object of cognition – actually, as we now realize, no object after all, but pure mind without an object. So in the ultimate analysis there is no object, much less three natures of such an object. The doctrine of *svabhāvatraya* then is merely a meditational device presupposing the ontological doctrine of *cittamātra*. The important thing, as Kambala stresses again and again,

18. Our knowledge of Yogācāra is mainly based on the well-known contributions of S.Lévi, La Vallée Poussin, Lamotte, Frauwallner, Schmithausen and Nagao. Further valuable information may be had from Bhavya's MHK(TJ), PP, XXV, and MRP.

is of course *bhāvanā*: the process of habituating ourselves to the fact that everything – as *āgama* and *yukti* shows – is only mind. Like other Yogācāras Kambala does not hesitate to adapt the Madhyamaka theory of *satyadvaya* to express his view: *saṃvṛti* is the state where mind falsely appears as subject versus object, *paramārtha* the state where mind is one without a second and pure.

We need not here follow the bodhisattva along the *darśana*- and *bhāvanāmārga* through the ten *bhūmis* until he finally becomes a Buddha. In accordance with the general scope of his work our author naturally presupposes these doctrines but abstains from delving further into these scholastic speculations.

Ālokamālā nāma idam 1a

Snaṅ ba'i phreṅ ba źes bya ba'i rab tu byed pa

|| Namo Buddhāya || 1b

1. ajñānatrayanāśāya svabhāvatrayabhāvanā |
   namas tasmai munīndrāya yenoktā cittamātratā ||
| mi śes gsum ni spaṅ ba'i phyir || raṅ bźin gsum ni bsgoms pa yis |
| gaṅ gis sems tsam du gsuṅs pa || thub dbaṅ de la phyag 'tshal lo |

2. uktaḥ prapañcas tribhavāntakena
      saṃkṣepataś cittavikalpamātram |
   tac ced apāstaṃ hṛdayād aśeṣam
      astaś ca janmapratisaṃdhibandhaḥ ||
| srid gsum mtha' ru byon pas spros gsuṅs pa |
| bsdus nas sems kyi rnam par rtog pa tsam |
| gal te de dag sems las ma lus spaṅs |
| yaṅ srid 'chiṅ ba'i skye ba yod ma yin |

3. bhavamokṣaparijñānāt tattyāgāptiphalodayaḥ |
   sarveṣām eva sudhiyām adhyātmādhyayanaśramaḥ ||
| srid daṅ thar pa yoṅs śes pas || de spaṅs thob pa'i 'bras bu 'byuṅ |
| blo gros bzaṅ po thams cad ni || naṅ sems pa la brtson pa yin |

2b rtog DCH: rtogs NPA
3d °naśra° : °naṃ śra° M

A Wreath of Insight

1. Homage to the Buddha (*munīndra*) who has declared that [the entire universe] is only mind [consisting] in the development of the three natures in order to abandon the three kinds of ignorance!
2. The [Buddha, the] destroyer of the triple world has declared that the expanded world (*prapañca*) is, in brief, merely a construction of mind. If this [construction of mind] is cast out of the heart the fetter of rebirth will also be cast off.
3. By thorough cognition of existence and liberation the result of [respectively] abandoning and obtaining these [two] occurs. [Therefore] all [Bodhisattvas] of sound understanding [should] toil with spiritual studies.

1. *ajñānatraya* acc. to Comm. refers to ignorance of *parikalpita-* (cf. v. 130), *paratantra-* (cf. v. 66) and *pariniṣpannasvabhāva* (cf. v. 27), but may also (?) be taken as referring to the three corresponding kinds of *niḥsvabhāvatā* (cf. e.g. *Triṃśikā*, 23-25, based on *Saṃdhinirmocana*, VII, the *locus classicus*). Ultimately the three *svabhāvas* are *cittamātra* (= *śūnyatā*, cf. v. 11), cf. *Laṅkāvatāra*, II, 196 (quoted by Comm. and *passim*) to which they serve as *samāveśa* (cf. v. 135), or *praveśa*. Further ref. *Mahāyānasaṃgraha*, II; May, p. 20; *Siddhi*, pp. 514-561; CS, III, 44-45; BV, 28. – No reason to read *bhāvanāt* (cf. T and MK, XXVI, 11) in b. – For *munīndra* v. MV, p.2 and the initial stanza of YṢ.
2. For *prapañca*, L. Schmithausen, *Der Nirvāṇa-Abschnitt in der Viniścayasaṃgrahaṇī der Yogācārabhūmiḥ*, Wien 1969, pp. 137-142, and for *kāma-*, *rūpa-* and *ārūpyadhātu (= tribhava)* v. *Kośa* and *Siddhi*, *passim*. – Various views on *pratisaṃdhi(citta)* in *Siddhi*, pp. 195-199. – For *hṛdaya* cf. vv. 8, 128, 138, 271 (the "locus" of cognition). – Comm. quotes a verse (| *rnam par rtog pa ma gtogs par* || *'khor ba źes bya yod ma yin* || *des na rnam par mi rtog pas* || *rtag tu khyod ni mya ṅan 'das* |) also quoted in *Tattvasārasaṃgraha* (TP, No. 4534, 100b) from the *Ārya-Mañjuśrīstotra*; cf. *Cittavajrastava*, 5.
3. Reminiscence of YṢ,6 in a and CŚ,VIII,21 (*adhyātmacintā*) in d (= *śruti*, *cintā* and *bhāvanā* acc. to Comm.). – The equivalents for a Bodhisattva registered in ĀM are: *sudhi*, *paṇḍita*, *yogavit*, *maṇīṣin*, *saugata*, *prājña*, *matimat*, *dhimat*, *dhīra*, *yogin*, *budha*, *sugatātmaja*. In general this usage seems closer to Mādhyamika than to Yogācāra tradition.

4. rāgādimalinaṃ cittaṃ saṃsāras tadviviktatā |
saṃkṣepāt kathito mokṣaḥ prahīṇāvaraṇair jinaiḥ ||
| 'dod chags la sogs drir bcas sems || 'khor yin de las dben pa ñid |
| sgrib pa spaṅs pa'i rgyal ba yis || bsdus nas thar pa yin par gsuṅs |

5. rāgaḥ svacittasaṃkalpas tamo dveṣaś ca dehinām |
dharmā ye 'py apare bālaiḥ kalpitā vitathātmabhiḥ || 2[a]
| 'dod chags źe sdaṅ gti mug ni || lus can raṅ sems rtog pa yin |
| gaṅ źig chos ni gźan dag kyaṅ || byis pa brtags pa rdzun bdag ñid |

6. paramārthavikalpe 'pi nāvalīyeta paṇḍitaḥ |
ko hi bhedo vikalpasya śubhe vāpy aśubhe 'pi vā ||
| dam pa'i don gyi rtog pa la'aṅ || mkhas pa de yis gnas mi bya |
| dge ba'am mi dge ba yi yaṅ || rtog la bye brag ci źig yod |

7. nādhārabhedād bhedo 'sti vahner dāhakatāṃ prati |
spṛśyamāno dahaty eva candane jvalito 'py asau ||
| rten gyi dbye ba la brten pa'i || me sreg ñid du bye brag med |
| tsan dan gyi ni me 'dis kyaṅ || reg pa tsam gyis sreg pa ñid |

8. sarva eva prahātavyaḥ parikalpo 'lpako 'pi hi |
hṛdaye 'bhiplavāyaiva bhrāntirūpā hi kalpanā ||
| rnam par rtog pa chuṅ ṅu yaṅ || thams cad ñid du spaṅ bar bya |
| 'khrul pa'i ṅo bo rnam rtog gis || sems ni mṅon par bslad pa yin |

9. bhrāntir apy aviśuddhatvād indrajālavijṛmbhitam |
indrajālam api jñeyaṃ cittavibhramamātrakam ||
| 'khrul pa yaṅ ni ma dag phyir || mig 'phrul gyi ni rnam 'phrul yin |
| mig 'phrul yaṅ ni śes bya ste || sems kyi yaṅ ni rnam 'phrul yin |

5b rtog NDC : rtogs P
6b nāvalīyeta MQ *pro* na sa līyeta *ut* T?
7a rten gyi NP : brten ciṅ DC; b me NP : mes DC; c spṛśya° : spṛśa° M; d candane M : candana Q
8b spaṅ DC : spaṅs NP
9b °vijṛmbhitam : °vidjaṃbhitam M

4. In brief, samsara is [said to be] a mind sullied by [passions such as] desire, etc. The Buddhas who have abandoned the [two kinds of] obstruction have [also] said that liberation consists in being isolated from these [passions].
5. The desire, delusion and hatred living beings have is a representation of their own mind and so are all other concepts (*dharma*) imagined by vain-natured simpletons.
6. A wise man [i.e. a Bodhisattva] should not even be devoted to the notion of an ultimate meaning, for what difference is there between the notion of pleasant and [that of] unpleasant [both being mere conceptual constructions]!
7. [To afford an example:] With regard to burning a different fuel (*ādhāra*) does not result in a different fire. The [fire] blazing in [cold] sandal-wood nevertheless burns when touched! [The same applies to conceptual constructions].
8. All conceptual constructions, no matter how feeble, must be abandoned, for a notion having the form of error (*bhrānti*) only leads to confusion in one's heart.
9. Because of [its] impurity error is also an apparition of magic (*indrajāla*). But magic must also be understood to be a mere confusion of mind.

4. The *āgama* alluded to is quoted *Tattvasaṃgrahapañjikā*, p. 230; *Dharmabindu*, p. 67; *Śāstravārtāsamuccaya*, 404: *cittam eva hi saṃsāro rāgādikleśavāśitam | tad eva tair vinirmuktaṃ bhavānta iti kathyate ||*. In other words: samsara is the *saṃkleśabhāga* of *paratantrasvabhāva*, nirvana its *vyavadānabhāga*, cf. *Mahāyānasaṃgraha*, IX, 1. – On *kleśa-* and *jñeyāvaraṇa: Siddhi*, pp. 566-572.
5. Cf. MK, XIII,1: *saṃkalpaprabhavo rāgo dveṣo mohaś ca kathyate |* and the *āgama* quoted *Prasannapadā*, p. 451.
6. Basically *paramārtha* is beyond thought and words (v. 247) but Yogācāra still reckons with three or four kinds of *paramārthasatya* (cf. *Siddhi*, pp. 550-551; *Vivṛtaguhyārthapiṇḍavyākhyā*, TD, No. 4052, 304b).
7. Cf. *Yogadṛṣṭisamuccaya*, 160: *candanād api saṃbhūto dahaty eva hutāśanaḥ |*. Sandal often serves as a refrigerant.
8. For *bhrānti* ("objective illusion", or "materialized mind") v. *Laṅkāvatāra*, pp. 106-109; *Mahāyānasaṃgraha*, II,9. Roughly = *grāhyākāra* (cf. v. 26) or *nimittabhāga* (cf. v. 275).

10. iti cittasya tasyāś ca bhrānter advayadarśitā |
madhyamā pratipat saiva saiva dharmanirātmatā ||
| de phyir sems kyi de daṅ de || 'khrul par gñis su med par blta |
| dbu ma'i lam ni de ñid de || de ñid chos kyi bdag med pa |

11. bhūtakoṭiś ca sā saiva tathatā saiva śūnyatā |
samatā saiva sā muktiḥ saiva vijñaptimātratā || 2[b]
| yaṅ dag mtha' yaṅ de yin te || de ñid de bźin ñid stoṅ ñid |
| mñam ñid de ñid de grol ñid || de ñid rnam par rig tsam ñid |

12. sarvadharmāntare sattvān na dūre nāpi cāntike |
tathatākṛcchrasaṃbodhād rūpam asyā na rūpyate ||
| chos kun naṅ du chud pa'i phyir || riṅ ba ma yin ñe ba'aṅ min |
| de ñid rtogs par dka' bas na || 'di yi ṅo bo dpyad mi nus |

13. svasaṃvedyā tu sā saukṣmyād buddhānāṃ sūkṣmadarśinām |
mādṛśaiḥ svāśrayasthāpi sthūladhībhir na dṛśyate ||
| raṅ rig de yaṅ phra ba'i phyir || saṅs rgyas rnams kyis phra ba gzigs |
| raṅ la gnas kyaṅ bdag 'dra bas || rtsiṅ ba'i phyir ni mthoṅ ba med |

14. dūrasaṃjñī bhaven mokṣe na kathaṃ cana yogavit |
śūnyaḥ kalpitarūpeṇa dṛṣṭaḥ svātmani nirvṛtiḥ ||
| nam yaṅ rnal 'byor rig pa yis || thar pa riṅ sñam mi bsam ste |
| brtags pa'i ṅo bos stoṅ pa ñid || raṅ dṅos mthoṅ bas mya ṅan 'das |

15. sūryāmbutimirasvapnagandharvanagarādayaḥ |
bhrāntayo 'py upakārāya bhrāntyantaranirākṛteḥ ||
| ñi chu rab rib rmi lam daṅ || dri za'i groṅ khyer la sogs pa |
| 'khrul pa yis kyaṅ dgos byed de || 'khrul pa gźan dag bzlog phyir ro |

10b bhrānter : bhrāntir M; 'khrul DC : 'phrul NP; med par NP : med pa DC; d °nirātmatā Q : °nirātmakā M
12a sarvadharmāntare : sarvādharmāntaraṃ M; b cāntike : cāntake M
13a sva° : su° M; sau° : śau° M; b sū° : śū° M; kyis NP : kyi DC
14a °saṃjñī : °saṃgī M; mokṣe : mokṣa M; yis : yin NPDC; d nirvṛtiḥ M *pro* nirvṛtaḥ?
15c de NP : do DC; d ° nirākṛteḥ : °nirākṛte M

10. So in this way one sees that mind and the error [it manifests] are not two [but one: *pariniṣpannasvabhāva*]. This is exactly the middle path, this is exactly the selflessness of phenomena ...
11. It is also the limit of the real, it is thusness, it is emptiness, it is sameness, it is liberation, it is a state of mere mind.
12. Since [thusness, etc.] is a reality present in all phenomena it is neither distant nor near. Since thusness is [very] hard to understand fully its nature cannot be represented.
13. It can, however, due to its subtlety be personally experienced by the subtle-seeing Buddhas. Though [thusness] rests in one's own body it cannot be seen by blockheads like me.
14. A yogin should in no way think that liberation is far away. [When he] is seen in himself as devoid of imagined nature [or duality, this cognition is] extinction.
15. Even errors such as water in the sun [i.e. mirages], cataract, dreams, cities of Gandharvas, etc. may be useful, for they dispel other errors.

10. Explaining *dharmanirātmatā* Comm. quotes BV, 25, q.v.
11. Similar lists of equivalents: *Madhyāntavibhāga*, I,14; BV,71 (with ref.). *Laṅkāvatāra*, X,174; *Saṃdhinirmocana*, p. 28 (cf. *Triṃśikā*, 25); *Siddhi*, s.s.v.; *Mahāyānasaṃgraha*, II,26.
13. Cf. *Viṃśatikā*, 22 and v. 142.
14. See the description of the liberated yogin, vv. 170 sqq.
15. For the *dṛṣṭāntas* v. *Mahāyānasaṃgraha*, II,27 (with ref.); CS,I,3 (with ref.). On *svapna* in particular, Hattori in *Indological and Buddhist Studies*, Canberra 1982.

16. tais tair viṣayasaṃkalpair divā vibhramitātmanām |
gāḍhaṃ svapne 'pi tadvegād viṣamaṃ vāsanāviṣam ||
| yul du kun brtags de dan des || sad pa 'khrul pa'i bdag ñid kyi |
| rmi lam brtan pa'an de yi śugs || mi bzad pa yi bag chags dug |

17. aho mithyāvikalpasya saṃtānasyātisāndratā | 3[a]
gaṇḍasyevopari sphoṭaḥ svapne svapnāntaraṃ punaḥ ||
| e ma'o brdzun pa'i rnam rtog gi || rgyun ni śin tu mthug pa ste |
| rmi lam las kyan rmi lam gźan || chu bur sten du chu bur bźin |

18. abhūtaṃ khyāpayaty arthaṃ bhūtam āvṛtya tiṣṭhati |
avidyā jāyamānaiva kāmalātankavṛttivat ||
| yan dag ma yin don snan bas || yan dag don ni bsgribs nas gnas |
| ma rig pa yis bskyed pa ñid || mig ser nad kyis btab pa bźin |

19. abhinnam api bhedena bahiś cāpy abahirgatam |
viṣayākārakaluṣaṃ khyāti cittam anekadhā ||
| tha dad min pa'an tha dad dan || phyi rol min pa'an phyi rol tu |
| yul gyi rnam pa'i rñog pa yis || sems ni rnam pa du mar snan |

20. sūryācandramasau vyoma tārācakraṃ vasuṃdharā |
saritsāgaradikśailāś cittasyaitā vibhūtayaḥ ||
| ñi ma zla ba nam mkha' dan || skar ma'i tshogs dan sa rnams dan |
| chu bo'i rgya mtsho phyogs dan ri || 'di dag sems kyi sprul pa'o |

21. traidhātukam idaṃ yāvad ābhavāgraparicchadam |
sarvam eva yad ākhyāti vijñānaviṣavipluṣaḥ ||
| srid pa'i rtse mos yons bcad pa || khams gsum po ni 'di dag par |
| ji ltar snan ba 'di thams cad || rnam śes dug gi thig le yin |

16a brtags DC : brtag NP; c brtan : bstan NP : bltan DC; d °viṣam : °viṣaḥ M; bzad DC : zad NP

17b saṃtānasyāti° (*sive* vitānasyāti°) : vijñāntanāsya° M

18a abhūtaṃ Q : abhūtaḥ M; yin NPDCAH *pro* yi?; b tiṣṭhati M : vartate Q; d °vṛttivat : vṛrtivat M

19a dan DC : NP *illeg.*

21a traidhātukam : tridhātum M; c yad M : yathā T; d °vipluṣaḥ : °viplutaḥ M

16. For those whose souls are disturbed by day by various notions of sense objects the terrible poison of *vāsanā* due to their influence is at least as vehement in a dream.

17. Alas! Exceedingly vehement is the flux of false notions. It is like a boil upon a boil or like another dream in a dream.

18. As soon as ignorance occurs it shows an unreal thing and keeps on concealing the real: its symptoms are like [those] of the disease jaundice.

19. Sullied by the object-aspect mind appears in many ways: Though undivided [it appears to be] divided and without being external [it appears] as if external.

20. The sun, the moon, the sky, the host of stars, the earth, the rivers, the oceans, the quarters and the mountains – they are [all only] manifestations of mind!

21. All things that appear from this entire triple world up to the summit of existence are "poison-drops" of mind.

16. *viṣayasaṃkalpa* = *viṣayavijñapti* (*Triṃśikā*, 2) = *ākṛtivijñapti* (v. 62). *Mahāyānasaṃgraha*, II,2 for eleven kinds of *vijñapti*.

17. Cf. *Śakuntalam*, II: *gaṇḍasyopari piṇḍaka* (also *Mudrārākṣasa*, V, etc.); *Karmasiddhi*, §15: *'bras kyi sten du 'brum bu.*

18. Quoted with some remarks in *Siddhi*, p. 548. – For *kāmalā*, J. Jolly, *Indian Medicine*, p. 105. – For *ātanka*, CPD,II,p 49.

19. Recalls *Vākyapadīya*, III,3,57 (= *Traikālyaparīkṣā*, 6), q.v.

20. Again recalls *Vākyapadīya*, III,7,41 (cf. *Yogavāsiṣṭha*, V,56,35), q.v. – The stanza is quoted by LVP (*Le Muséon, N.S.*, XIV,p.16,n.) from "Śankara", but I have failed to trace it in any of the works ascribed to him.

21. *bhavāgra* = *naivasaṃjñānāsaṃjñāyatana* (Comm.); *Kośa, Siddhi, passim.*

22. yadi khyāti kathaṃ nāsti khyātiḥ kenāsadātmakā |
na sattvaṃ khyātitaḥ khyāti svapne kiṃ tu na dṛśyate || 3b
| gal te snaṅ na ji ltar med || snaṅ ba ji ltar med dṅos yin |
| snaṅ phyir yod pa snaṅ ma yin || ci ga rmi lam mi snaṅ ṅam |

23. pracchāditātmanirvedhāḥ kalaṅkair upadhānajaiḥ |
pararūpeṇa bhāsante sphaṭikā iva buddhayaḥ ||
| lhag pa'i dri ma skyes pa yis || raṅ gi ṅo bo ṅes rtogs bsgribs |
| gźan gyi ṅo bor snaṅ ba ste || blo rnams śel daṅ 'dra ba yin |

24. saṃskāravāsanālepe na dṛśyo 'pi svabhāvataḥ |
prāpyaivopacayaṃ kāle vikalpo dṛśyatāṃ gataḥ ||
| raṅ bźin ñid ni mi snaṅ ba'aṅ || dus kyis bsags pa thob pa yis |
| 'du byed bag chags kyis bsgos pas || rnam par rtog pa snaṅ bar 'gyur |

25. ekam api dvidhā khyāti cittam ākāraviplavāt |
grāhyagrāhakabhedena katham apy atikauśalāt ||
| sems ni rnam par bslad pa'i phyir || gcig ñid gñis su snaṅ ba yin |
| gzuṅ daṅ 'dzin pa'i dbye ba la || śin tu mkhas pa cis ma yin |

26. grāhyākāro nirīhatvād bahirvad avabhāsate |
grāhakas tu sajīvatvāt punar antaḥ sphurann iva ||
| gzuṅ ba'i rnam pa mi gyo'i phyir || phyi rol lta bu ñid du gnas |
| 'dzin pa'aṅ srog daṅ bcas pa'i phyir || naṅ ni gyo ba lta bu ñid |

27. nātra kiṃ cid bahir nāntar itaretarasiddhitaḥ |
nāntarāle na nāsty eva cittamātravyavasthiteḥ ||
| 'dir ni phyi naṅ cuṅ zad med || phan tshun dag ni grub pa'i phyir |
| bar na ma yin med min te || sems tsam du ni gnas phyir ro |

22b khyātiḥ kenāsad° : khyāti nākāśad° M
23c bor AH : bo NPDC
24b kyis NP : kyi DC; c °cayaṃ : °caya M; bsgos DC : bsgoms NP; d rtog DC : rtogs NP
25d °śalāt : °śilāt M
26b avabhāsate : abhāsate M; d gyo'i NDC : byo'i P

22. *Opponent*: If it appears why [do you claim that] it does not exist, [for] how can an appearance have an unreal nature? – *Reply*: Reality cannot appear as an appearance: Is something [unreal] not seen in a dream [for instance]?
23. [When their] certainty of themselves is covered by blemishes born from individual limitations (*upadhāna* = *upadhi*) minds appear with another nature [than their true one], just like crystals.
24. Though a conceptual construction cannot be regarded as something real in itself, it becomes visible as soon as it, in the course of time, attains growth tainted with the impressions (*vāsanā*) of formative forces.
25. Though mind is [really] one it appears twofold by an exceedingly skilful diffusion of [the two] aspects.
26. Since it is immovable the objective aspect appears externally whereas the subjective [aspect] seems to throb inside because it is [taken to be] alive.
27. But here [in reality] there is nothing outside or inside, because both are mutually established. It is not between. But it is certainly not totally non-existent, for it is established as mere mind.

22. Only the appearance (i.e. *paratantrasvabhāva*), not the object (*parikalpitasvabhāva*), is real. Cf., in general, L. Schmithausen, *Maṇḍanamiśra's Vibhramaviveka*, Wien 1965.
23. For the *sphaṭika*: **Śataśāstra* (= **Śataka*), p. 27; *Saṃdhinirmocana*, VI,8-9; *Paramārthasāra*, 16 & 60; *Vākyapadīya*, III,3,40; *Madhyamakahṛdayakārikā*, V, 21; *Bodhi[sattva]caryāvatāra*, IX,19cd-20 (read, with Tib. and Mong., as 20cd: *anilatve na tan nīlaṃ kuryād ātmānam ātmanā* ||).
24. For *upacaya*: CPD,II,p. 439; *Kośa*, s.v.
25. Cf. v. 50,84; *Pramāṇaviniścaya*, I, 45.
26. Recalls *Ālambanaparīkṣā*, 6 (E. Frauwallner, *Kleine Schriften*, Wiesbaden, 1982, p. 836).
27. *atra* = *pariniṣpannasvabhāve*.

28. rāgo hi nendriyagrāme naivārtheṣu na cetasi |
na parastho na cātmastho nāpi san nāpy asann asau ||
| dbaṅ po'i groṅ du 'dod chags med || don rnams la min sems la min | 4a
| bdag la gnas min gźan gnas min || de ni yod min med pa'aṅ min |

29. avibhāvitasambandhakāraṇāc cittavibhramāt |
kuto 'py abdadhivivarād vajrāgnir iva jāyate ||
| ma brtags 'brel pa'i rgyu yis ni || sems kyi 'khrul par gyur las yin |
| ga la yi yaṅ sprin naṅ nas || gnam lcags 'bab par 'gyur ba bźin |

30. evaṃ dveṣaś ca mohaś ca yāś cānyāḥ kleśajātayaḥ |
dhātutrayavisarpiṇyaḥ kalpanāviṣasaṃbhavāḥ ||
| de bźin źe sdaṅ gti mug daṅ || ñon moṅs rigs gźan gaṅ yin pa'aṅ |
| khams gsum du ni khyab byed pa || rtog pa'i dug las kun tu byuṅ |

31. kalpanāpi nirādhārā naivāsti paramārthataḥ |
jvalantī vyomni kiṃ dṛṣṭā kena cid agnināśanī ||
| rtog pa yaṅ ni gźi med pa || yaṅ dag ñid du yod ma yin |
| 'ga' yis me lce 'bar ba ni || nam mkha' la mched mthoṅ ṅam ci |

32. kathitaḥ pratipakṣo 'pi munīndreṇāśubhādikaḥ |
śaṅkāviṣavināśāya tajjñaiḥ kuhakamantravat ||
| mi sdug la sogs gñen po'i phyogs || thub pa'i dbaṅ pos gsuṅs pa ni |
| dug zin dogs pa źi ba'i phyir || mkhas pas rdzun gyi sṅags bźin no |

33. na kundam utpalādy asti na purīṣādy avastuke |
svapnavṛttāv iva strīṇāṃ jāgradvṛtteḥ kalevare ||
| kun da zla ba pad sogs med || bśaṅ sogs med ciṅ dṅos yod min |
| sad pa'i skabs kyi bud med lus || rmi lam gyi ni skabs bźin no |

28b naivārtheṣu : naivātmye 'rtheṣu M
29a avibhāvita° M *pro* avicārita° *ut* T?; b kyi : ni NPDC; c yi NP : yin DC
30b °jātayaḥ : °yātayaḥ M; d °nāviṣa° : M *illeg.*
31a *gźi NDC* : *bźi P*
32d °vat : °vit M; rdzun NP : brdzun DC; sṅags NP : bsṅags DC
33c *kyi DC* : *kyis NP*; d °vṛtteḥ : °vṛttiḥ M

28. Since desire is not in the multitude of senses, not in the objects and not in mind, it does not rest in something else, it does not rest in itself, it is not existent and it is not non-existent.
29. [Nevertheless desire] arises from an error of mind due to a relation to an unrealized [object], just like a thunderbolt suddenly [descending] from a fissure in a receptacle of clouds.
30. Thus hatred, delusion and other kinds of passions spreading in the triple world arise from the poison of conceptual constructions.
31. [Like passions] a conceptual construction also has no [objective] foundation. It certainly does not exist in an ultimate sense. Surely someone has seen a flash of lightning blazing like fire in the sky!
32. *Opponent*: But the Buddha has recommended [meditation on something] unpleasant as an antidote [to desire]? – *Reply*: [Certainly, but only] in order to get rid of the poison of fear, just like a false incantation [uttered] by clever [sorcerers]!
33. As there is no excrement, etc. in the unsubstantial body of women in the state of sleep, there is no "jasmine" [i.e. teeth], "waterlily" [i.e. face], etc. when one is awake.

28. Cf. *Tarkajvālā*, TP, No 5256, 74a; *Bodhi[sattva]caryāvatāra*, IV,47.
29. *avibhāvita*: CPD,I,p. 475, but cf. *Pramāṇasamuccaya*, I,11d. – Cf. *ākasmikamahāśani* (= *acintitavajrapāta*) in *Bodhi[sattva]caryāvatārapañjikā*, p. 60.
31. *Triṃśikābhāṣya* (p. 16,l. 10) criticizing Bhavya (?) differs: *upacārasya ca nirādhārasyāsaṃbhavād avaśyaṃ vijñānapariṇāmo vastuto 'sty upagantavyo yatrātmadharmopacāraḥ pravartate. ataś cāyam upagamo na yuktikṣamo – vijñānam api vijñeyavat saṃvṛtita eva, na paramārthata iti; saṃvṛtito 'py abhāvaprasaṅgān na hi saṃvṛtir nirupādānā yujyate.* Cf. v. 246. In the *satyadvaya-* perspective *kalpanā* only has a substratum *saṃvṛtitaḥ*, not *paramārthataḥ*. Apparently ĀM does not (like Vasubandhu, etc.) presuppose the Sautrāntika doctrine of *vijñānapariṇāma*, but cf. v. 61d (*cittasthā karmavāsanā*).
32. The *viparyāsas* and, based on them, the *kleśas* are *pratītyasamutpanna*, etc.: MK, XXIII, ŚS, 9-14, etc. – The term *śaṅkāviṣa* also in *Mahāyānaviṃśikā*, "11a" (cf. v. 120). – Comm. quotes BV, 20, q.v.
33. Cf. *Gauḍapādīyakārikā*, II,9-10.

34. iti matvā dvayaṃ mithyā rāgo vairāgyam eva ca |
na kva cid bhinnamuṣṭitvād rajyate na virajyate || 4b
| 'dod chags daṅ ni chags bral ñid || de ltar śes na gñi ga rdzun |
| 'ga' źig chaṅ pa phye ba la || chags pa ma yin chags med min |

35. vairāgyaṃ yasya rāgo 'pi tasya niḥsaṃśayaṃ punaḥ |
tasmād rāgaprahāṇāya vairāgyam api na spṛśet ||
| gaṅ źig chags daṅ bral ba des || slar yaṅ chags skye the tshom med |
| de phyir 'dod spoṅ don gñer bas || chags bral la yaṅ brten mi bya |

36. aho lokād atītasya mārgasyāsya viviktatā |
yat satyapadam anyatra tad eveha mṛṣāpadam ||
| e ma'o jig rten las 'das pa'i || lam 'di rnam par dben pa ñid |
| gaṅ źig gźan gyi tshig bden na || de ñid kho nas tshig 'di brdzun |

37. bhūtam apy upaghātāya yad uktaṃ syān mṛṣaiva tat |
satyāsatyena ko 'rthārthas tat satyaṃ yat parārthakṛt ||
| gnod pa byed la bden par yaṅ || gaṅ źig smra bar brdzun pa ñid |
| bden daṅ brdzun par ci źig dṅos || gaṅ źig gźan don byed de bden |

38. satyasya satyato jñānaṃ satyam āhur manīṣiṇaḥ |
satyaṃ tv asatyataḥ paśyan na satye vyavatiṣṭhate ||
| bden la bden pa'i ye śes ni || mkhas pas bden par gsuṅs pa yin |
| bden pa brdzun par mthoṅ ba yis || bden pa la ni gnas mi bya |

39. bālalokasya vacasām asatyaṃ satyato varam |
yātavyasya dhiyo 'tattvāt sarvasyānte tadātmatā || 5a
| byis pa'i 'jig rten rnams kyi tshig || bden pa las ni brdzun pa mchog |
| thob blo de ñid min pa'i phyir || thams cad mthar ni de'i bdag ñid |

34b rdzun NP : brdzun DC; c 'ga' źig chaṅ pa phye NDC : mga' źig 'chaṅ ba che P
35b skye NP : kye DC
36a lokād atītasya : lokātyatītasya M
37a upaghātāya : uparghatāya M
38b manīṣiṇaḥ : maṇīṣiṇa M; c satyaṃ tv a° : satyatva M; mthoṅ ba NP : 'thob pa DC
39a kyi DC : kyis NP; c dhiyo 'tattvāt : dhiyatatvāt M; thob NP : thos DC; d sarvasyānte : sarvasyante M

34. Being thus convinced that the two of them, i.e. passion as well as dispassion, are false, [a yogin] neither desires or detests anything, because [both of them] are [empty like] an opened fist.
35. One who is dispassioned will no doubt also become passionate again. Therefore, in order to get rid of passion, one should not even come in contact with dispassion.
36. Oh! the exclusiveness of this way which transcends the world! That which is a word of truth elsewhere [i.e. in Śrāvakayāna] is simply a false word here [in Mahāyāna]!
37. Even if a statement is "true" but leads to injury, it is in fact false. What is the real meaning of true and untrue? That which is useful to others is true!
38. Sages state that [the real] truth is the cognition (*jñāna*) of truth as truth. But if one regards [something] true as untrue [such a Śrāvaka] does not abide by truth.
39. For the world of simpletons [i.e. Śrāvakayāna] the untruth of words is better than the truth, for, since [the verbally based] idea of [an external object] to be arrived at is false, all [words] ultimately have the nature [of being false].

34. Cf. YṢ, 58 (with ref.). – *bhinnamuṣṭi* = *riktamuṣṭi*, v. CS,III,7 (with ref.).
36. *anyatra* = *Śrāvakayāne; satyapada* = *aśubhabhāvanādi* (Comm.).
37. Recalls RĀ, II, 35, q.v. Also *Subhāṣitāvali*, 2969.
39. An echo of CŚ,IX,25, q.v. Comm. explains by ref. to *Viṃśatikā*, 8 and adds: ***blo'i sgra ni sgra'i śes par bstan to*** (cf. *Bodhi[sattva]caryāvatāra*, IX,2d: ***buddhiḥ saṃvṛtir ucyate*** ||).

40. iti tāvan mṛṣā sarvaṃ yāvad yāvad vikalpyate |
tat satyaṃ tat tathābhūtaṃ tattvaṃ yan na vikalpyate ||
| dṅos po gaṅ gaṅ rnam brtags pa || de dag thams cad brdzun pa yin |
| de bden de ni yaṅ dag mtha' || gaṅ źig ma brtags de ñid yin |

41. āhopuruṣikādhmāter ata eva na tiṣṭhate |
sādhanair dūṣaṇaiś cārtho yatheṣṭam upanīyate ||
| e ma'o skyes bu ma dul ba || de ñid phyir ni gnas med pas |
| sgrub pa daṅ ṅi sun 'byin pas || ji ltar mos pa'i don du 'jog |

42. mahāyānānabhijñānāṃ śreyasī dhandhataiva hi |
paṅgutaivādhvanaṣṭānāṃ dūranāśān na śīghratā ||
| theg pa chen po mi śes pas || blun pa ñid ni legs pa yin |
| lam nor ba las 'phye bo ñid || mgyogs pa ma yin riṅ phyin brlag |

43. yeṣāṃ bhaktir mahāyāne saugatās te pare gatāḥ |
svayūthyāś cāpi pātālam amārgaśvabhravibhramāt ||
| gaṅ dag theg pa che la gus || de ni bde bar gśegs pa pa |
| raṅ sde gźan dag dman la gźol || lam min gyaṅ sar 'khor phyir ro |

44. saṃpravṛttau ca cittasya na vicāro 'vatāryate |
buddhisāmyād aśeṣāṇāṃ saṃsāraprahatiṃ prati ||
| sems kyi yaṅ dag 'jug pa yi || rnam par dpyod la mi 'jug gi |
| 'khor ba rab tu spaṅ ba'i phyir || thams cad blo ni mthuṅs pa yin |

45. saṃtatyā vartamāno 'sāv anādinidhanātmakaḥ | 5b
kiṃsvabhāvo 'stīti prājñaiḥ saṃsāraḥ parimṛśyate ||
| rgyun mi 'chad par 'jug pa de || thog mtha' med pa'i bdag ñid can |
| 'khor ba'i raṅ bźin 'di ci źes || śes rab can ni yoṅs su tshol |

40d yan na Q : yatna M
41a āho° : aho° M; b eva : evā M
42b dhandha° : dhanva° M; ñid NP : 'di DC; c paṅgu° : paṃśu° M; bo DC : 'o NP
43c svayūthyāś : svayūthāś M; dman : sman NPDC; d °śvabhra° : °śraca° M
44a kyi : ni NPDC (*cf.* 29b); b na : ca M
45a 'chad *DC* : mchad NP; d saṃsāraḥ : saṃsāra M; ni NP : gyi DC

40. Thus everything is false in so far as it is conceptually conceived. It is the truth, it is the true reality which is not conceptually conceived.

41. It is therefore only due to their being puffed up that their self-conceit (*āhopuruṣikā*) does not stop: a thing [though really unreal] is even established [by them] by means of proofs and refutations as they please!

42. For those who are not conversant with Mahāyāna it is naturally better to remain dull, just as [it is better] for those who have lost their way to be lame rather than to hurry on, because [otherwise they will soon be] lost altogether.

43. Those who are devoted to Mahāyāna are [true] Buddhists. The others – even if they are from our own sect – have gone to the lower region, since they wander about in the hell of the wrong way.

44. [Wise men] do not undertake a critique of the procedures (*saṃpravṛtti*) of mind, since all [of us] have the same intention about overcoming samsara.

45. Wise men inquire thus: "What is the nature of this samsara which continually proceeds without beginning and end?"

41. For *āhopuruṣikā*, see *Karmasiddhi*, 29 (with ref.); *Prasannapadā*, p. 470; *Saddanīti*, p. 867.
42. For the idea, v. 277. The danger of misunderstanding Mahāyāna: MK,XXIV,11; RĀ,II,19 sqq.; CŚ, XII,12, etc.
44. For the idea of accepting *vyavahāra*, *"kāryavaśāt"* (YṢ,33), without further *vicāra* (cf. the later term: *avicāraikarāmaṇīya*, etc.) see e.g. MV, p. 120 and the quotations given there.

46. prabhavaḥ pralayaś caiva viśvasyāsya kutaḥ kva vā |
vāsanābījataḥ svasmād ālayajñānasaṃsthitāt ||
| sna tshogs 'di dag gaṅ las 'byuṅ || gaṅ du yaṅ ni 'gag par 'gyur |
| raṅ gi bag chags sa bon gyi || kun gźi rnam par śes pa las |

47. sarvabījakasaṃsiddhiḥ svapnamūrcchāpramattataḥ |
vijñapteś ca niruddhāyāḥ samāpattyudbhavāt punaḥ ||
| gñid log brgyal daṅ mi dran daṅ || rnam par śes pa 'gags pa las |
| sñoms par 'jug las snaṅ bas na || sa bon thams cad pa ṅes grub |

48. indriyārthodbhavaṃ viśvaṃ pravṛttijñānasaṃjñakam |
abhinnam ālayajñānāt tatraivālīyate punaḥ ||
| dbaṅ don las byuṅ thams cad ni || 'jug pa'i rnam par śes śes bya |
| kun rnam śes daṅ tha dad min || phyir yaṅ de ru 'gag par 'gyur |

49. jalavat taralais tais tais taraṅgair bhinnarūpatām |
darśayitvā kṣaṇād yāti punaḥ staimityasuptatām ||
| chu gyos pa las de daṅ der || rlabs ni tha dad dṅos 'byuṅ bźin |
| skad cig la ni snaṅ ba ñid || phyir yaṅ mi gyo gñid log bźin |

50. dvidhākhyānaṃ hi yat tasya tatra yukter agocaraḥ |
sahasoccāritasyeva śabdasya pratiśabdake || 6[a]
| de ni gñis snaṅ gaṅ yin pa || rigs pa'i spyod yul de ma yin |
| skad cig la ni brjod pa yi || sgra daṅ sgra brñan ji bźin no |

51. māyākāra ivākārān vividhān darśayan muhuḥ |
dṛṣṭvā kiṃ cid rahasyajñaṃ svabhāve vyavatiṣṭhate ||
| sgyu ma mkhan gyis skad cig la || rnam pa sna tshogs ston pa na |
| 'ga' źig gsaṅ ba'i gnas śes la || raṅ bźin rnam par gnas pa bźin |

46b yaṅ DC : 'aṅ NP
47a °saṃsiddhiḥ : °saṃddhiḥ M; b °pramattataḥ : °klamattataḥ M
48a viśvaṃ (*sive* sarvaṃ) *om.* M; b śes NP : źes DC; c ālaya° : āla° NP; rnam A : rnams NPDC
50c yi : yin NPDC
51a gyis DC : gyi NP; d svabhāve : svabhāvo M

46. "From what does the entire [world] arise? and where is it dissolved?" – [it arises] from its own *vāsanā*-seed stocked in the store-consciousness!

47. The [existence of the store-consciousness] containing the seed of everything is fully established from the [fact that] consciousness, though [previously] extinct, arises again, also from drowsiness, faint, inattentiveness and [*nirodha-* and *asaṃjñi-*] *samāpatti* [as well as *āsaṃjñika*].

48. The entire appearance as senses and objects is known as the "manifestation-consciousness" (*pravṛttivijñāna*). [Though really] not different from the store-consciousness it is absorbed in it again.

49. [Consciousness is] like water [which], having displayed a form divided by various tremulous waves, immediately enters "the sleep of immobility" again.

50. Surely the fact that it appears twofold is a case beyond the range of rationality, just as in [the case of] the echo of a suddenly uttered sound.

51. It [i.e. the way the non-dual consciousness appears as two] is like if a magician suddenly shows various figures to [a colleague] knowing the trick and already having seen some of it: [then] it remains in its original [non-dual] nature.

46. Cf. *Viṃśatikā*, 9 and *Mahāyānasaṃgraha*, I (with ref.) for *ālayavijñāna*.
47. Cf. *Triṃśikā*, 2d (Comm.) and *ibid.*, 16 (based on *Viniścayasaṃgrahaṇī*, TD, No. 4038, 8b, q.v.); *Pañcaskandhaprakaraṇa*, §26; *Dharmadharmatāvibhāgavṛtti* (TD, No. 4028, 35a) which adds *myos pa* like *Tarkajvālā* (TP, No. 5256, 220b); *Siddhi*, p. 398 sqq.
48. Cf. *Triṃśikā*, 15, etc., and "Candrakīrti's refutation of Buddhist idealism", in *Phil. East and West*, XXXIII, pp. 251-262. – *Mahāyānasaṃgraha*, p. 3+ for *ālīyate*.
50. Cf. the remarks on the incomprehensibility of a *pratibimba*, *Kośa*, III, p. 35.
51. For the example: *Saṃdhinirmocana*, I,4; *Mahāyānasaṃgraha*, III,12.

52. nīlalohitanirbhāsaṃ ātmanaḥ kṛkalāsavat |
bālānāṃ darśayaty anyad anyad dravyaṃ manīṣiṇām ||
| byis pa rnams la gźan du snaṅ || mkhas la dṅos po gźan yin te |
| sṅo daṅ dmar por ṅes snaṅ ba'i || rtsaṅs pa yi ni bdag ñid bźin |

53. rūpam asya mataṃ svacchaṃ nirākāraṃ nirañjanam |
śakyaṃ ca na hi taj jñātum abuddhena kadā cana ||
| 'di yi raṅ bźin dri med 'dod || rnam pa med ciṅ brjod du med |
| saṅs rgyas min pas nam yaṅ ni || de yi ṅo bo śes mi nus |

54. buddho hi na tathā vetti yathāyam itaro janaḥ |
pratītyatāṃ tu tasyaiva tāṃ jānāti sa eva hi ||
| tha mal skye bo 'di dag bźin || de bźin saṅs rgyas kyis mkhyen min |
| rab tu grags pa de ñid de || de ñid kho na des mkhyen no |

55. vayaṃ tu kevalaṃ brūmaḥ pṛṣṭvā śāstrāgamādibhiḥ |
jātyandhā iva rūpasya gocaratvaṃ sacakṣuṣaḥ ||
| luṅ daṅ bstan bcos la dris nas || bdag cag smra ba 'ba' źig tsam |
| mig daṅ ldan pa'i spyod yul gyi || gzugs ni dmus loṅ rnams kyis bźin |

56. bhaviṣyati hi sāvasthā jñānāñjanaviśeṣataḥ |
munīndra iva yat sarvaṃ drakṣyāmas tattvam ātmanā ||
| ye śes mig sman khyad par gyis || gnas skabs de ru ma 'oṅs 'gyur |
| gaṅ phyir thub pa'i dbaṅ po bźin || bdag cag de ñid bden mthoṅ 'gyur |

57. bhāvyate yad yad evetaḥ pāramparyeṇa bāliśaiḥ |
tat tad eva puraḥ khyāti bhāvanābalanirmitam ||
| byis pa rnams kyis yaṅ daṅ yaṅ || 'dir ni gaṅ daṅ gaṅ bsgoms pa |
| de daṅ de la mdun na snaṅ || bsgoms pa'i stobs las byuṅ ba yi |

52b la DC : pa NP; d rtsaṅs pa AH : gtsaṅ sbra NPDC
53c jñātum : jñāntam M
54c pratītyatām : pratītyajān M (*pro* °jāṃ [*scl.* avasthām, *v.* 55 *in* M]?); d jānāti : jāti M; des DCA : de NP
55(=56 *in* M)a kevalaṃ : keva M; pṛṣṭvā : spṛṣṭā M
56(=55 *in* M)d ātmanā : ātmanaḥ M
57ab evetaḥ pāramparyeṇa : evetayonapunyena M; c tat tad : tac cad M; d °nirmitam : °nirmitaḥ M

52. [Consciousness] shows one thing to fools, another to sages, just as a chameleon [shows variously] its blue and red appearance.
53. The nature of this [consciousness] is maintained to be transparent, formless and unmanifest, and it can, in fact, never be cognized by one who is not a Buddha.
54. A Buddha does not understand [things] thus [by way of subject-object] as other people do, for he is in fact the only one who knows this state of dependence of this [consciousness] as such [i.e. *pariniṣpannasvabhāva*].
55. We, however, only speak [about it] having consulted with commentaries and canonical texts, just as [people] blind from birth [speak about] the world of form [only visible] to one who has eyes to see.
56. By [applying] a particular "collyrium of cognition" that state [i.e. *pramuditā*, etc.] will of course come, so that, like the Buddha, we ourselves shall see the whole truth.
57. Anything which fools imagine here [in this world] uninterruptedly appears before [them] created by the power of *bhāvanā*.

52. For ab cf. *Pramāṇavārttika*, III,403; for cd *Laṅkāvatāra*, X,178.
53. Quoted (with *Viṃśatikā*, 22) in K. Mimaki, *Blo gsal grub mtha'*, Kyoto, 1982, p. 126.
54. *itara*: CPD, s.v. – Ms has *pratītyajān* (i.e. *-jām*), scl. *avasthām*, which may account for the inverted order of 55 and 56 in Ms. – Tib. possibly read *pratītitattvaṃ* (?).
55. For a see *Guhyasiddhi*, II, 4a.
56. The *avasthā* is *pramuditādi* (Comm.), but cf. v. 142.
57. Cf. v. 117 and *Pramāṇavārttika*, III,284.

58. bādhyate 'ṅgam anabhyāsāt pravārair api saṃvṛtam |
tīvrais tuhinasaṃpātaiś cakṣuṣī neti vismayaḥ || 6[b]
| gos rnams bgos kyaṅ ma goms pas || yan lag la ni gnod pa yi |
| śin tu graṅ ba'i ba mos kyaṅ || mig la ma yin ṅo mtshar che |

59. bhāvanāyogasāmarthyāt pāṇibhyāṃ mṛditasya ca |
carmaṇo carmakārasya daurgandhyaṃ nātibādhakam ||
| goms pa'i stobs daṅ 'brel pa'i phyir || lag pas kyaṅ ni ñed byed pa'i |
| mñed mkhan la ni lpags pa yi || dri ṅas śin tu gnod pa med |

60. bhakṣitaṃ maraṇāyaiva viṣam ādau śarīriṇām |
tad evābhyāsayogena bhavaty ante rasāyanam ||
| lus daṅ ldan pas thog ma ru || dug zos pas ni 'chi ba ñid |
| de ñid goms pa'i sbyor ba yis || mthar ni bcud kyis len du 'gyur |

61. kuto vā bhūtasaṃbhūtiḥ karmataś cen na yujyate |
bhūtānāṃ tair asambandhāc cittasthā karmavāsanā ||
| 'byuṅ ba rnams kyaṅ ga las byuṅ || las las śe na mi rigs te |
| 'byuṅ rnams de daṅ 'brel med de || las kyi bag chags sems gnas phyir |

62. tenaivākṛtivijñaptiḥ saumyā sukṛtakāriṇām |
hiṃsrāṇāṃ bhīṣaṇātyarthaṃ vyāgrasiṃharkṣabhoginām ||
| legs byas rgyu yi rnam rig ni || de phyir źi ba'i rnam pa yin |
| stag daṅ seṅ ge dom daṅ sbrul || gsod ciṅ śin tu 'jigs pa yin |

63. hastapādādivikṣepaḥ kathaṃ vā syāt kriyāntare |
yadi na jñānarūpatvaṃ bhūtānāṃ parikalpyate || 7[a]
| gal te śes pa'i dṅos ñid la || 'byuṅ bar brtags pa ma yin na |
| rkaṅ pa lag pa'i gyob la sogs || ji ltar gźan las byas par 'gyur |

58a bādhyate : vādhyate M; bgos NP : bsgos DC; b saṃvṛtam : saṃvṛtaiḥ M; yi NP : yis DC
59b ñed NPA : ñid DC; c carmaṇo : ścarmāṇī M; lpags DCA : pags NP
60d bhavaty ante : bhavante M; kyis DCAH : kyi NP
61a kuto vā T : kuto 'yaṃ M; b śe na NP : skyes źes DC
62a yi DC : yis NP; c hiṃsrāṇāṃ : hisrāṇāṃ M
63b brtags NP : brtag DC

58. Even if it is enveloped in coverings the body is harassed by severe falls of frost because it is not used to it, but the eyes [being used to it] are not. That is astonishing!
59. Again, on account of the application of *bhāvanā* the stench of a hide rubbed with both hands is not too distressing to a tanner.
60. Poison which is eaten in the beginning leads to the death of living beings, but thanks to practice (*abhyāsa* = *bhāvanā*) it in the end becomes an elixir of life.
61. Now, from what do the elements arise? – From karma? – No, that is not reasonable, because the elements are not connected with the [good and bad] kinds of karma, since the *vāsanā* of karma [only] rests in mind.
62. Exactly for this reason the consciousness of an image is pleasant to those who perform good karma, but to those who are mischievous that of tigers, lions, bears and snakes is exceedingly terrifying.
63. Or how could one, when being active, toss hands and head, etc. about, if the elements are not assumed to have the nature of cognition (*jñāna* = *citta*)?

59. The term *bhāvanāyogasāmarthya* occurs several times in the *Guhyasiddhi*.
61. Comm. quotes *Kośa*, IV,1: *karmajaṃ lokavaicitryam*. – *Viṃśatikā*, 6-7 gives the *abhiprāya*. Also MĀ, p. 190 sqq.
63. *Karmasiddhi*, §10 for the impossibility of movement.

64. vāyunā cet kuto vāyuḥ prayatnāt sa punaḥ kutaḥ |
icchātaś cet tam evāsi mārgam abhyāgato nanu ||
| rluṅ las śe na rluṅ gaṅ las || 'bad pa yis na de gaṅ las |
| gal te 'dod yin de ñid ni || khyod ni lam du ṅes par źugs |

65. śiraḥpāṇyādibhāvena pitror vā raktaretasām |
vṛddhiḥ syād bījajātānāṃ kathaṃ ca viṭapātmanā ||
| pha ma'i khu ba khrag dag las || mgo daṅ rkaṅ sogs ṅo bo daṅ |
| śiṅ rnams dṅos po sa bon las || ji ltar skye źiṅ 'phel bar 'gyur |

66. śabdaś ca mukhataḥ kasmān mṛdaṅgāc ca punar bhavet |
pratyekakāraṇeṣv asya svabhāvābhāvadarśanāt ||
| kha las sgra ni ci phyir daṅ || rdsa rṅa las ni yaṅ 'byuṅ ba |
| tha dad pa yi rgyu 'di las || dṅos daṅ dṅos po med par snaṅ |

67. khagānāṃ gamanaṃ vyomni timire cārthadarśanam |
mandire mūṣakādīnāṃ matsyānāṃ cāmburāśiṣu ||
| bya rnams nam mkha' la ldiṅ źiṅ || mun pa'i naṅ du dṅos mthoṅ daṅ |
| khuṅ du byi ba la sogs daṅ || ña rnams byis ni chu naṅ du |

68. śravaṇaṃ darśanaṃ caiva bhogināṃ cakṣuṣobhayam |
viruddham anyad anyeṣāṃ tathānekena saṃsṛtau ||
| sbrul rnams kyi ni mig gñis kyis || thos pa daṅ ni mthoṅ ba yin |
| 'gal ba gźan daṅ gźan rnams ni || de bźin du mar 'khor ba bsten |

69. adṛṣṭasthānasaṃsthāne 'py abhyāsāc chatruvedhinaḥ | 7b
lakṣe 'kṣūṇeṣavo vā syuḥ kathaṃ jñānāgatiṃ vinā ||
| gnas daṅ gnas pa ma mthoṅ ba'i || goms pas dgra la phog pa yi |
| śes pa'i rtog pa ma gtogs par || 'ben la mi 'chor ji ltar phog |

64a śe na : śa na NPDC; b prayatnāt : prayatnā M; d abhyāgato : abhyāṅgato M
65b retasām : °retasā M; c vṛddhiḥ : vṛrttiḥ M; d viṭapātmanā : vitapatmanām M
66b 'byuṅ DC : byuṅ NP; c yi DCAH : yis PN
67d matsyānāṃ : matsyādīnāṃ M
68c viruddham : vibuddham M; d °anekena (*sive* naikena) : vadvena M; du mar AH : du ma NPDC
69c 'kṣūṇeṣavo : kṣūrṇeṣavo M; gtogs A : rtogs NPDC; d °āgatiṃ : °āśatim M; phog DCAH : 'phog NP

64. If [the action of the elements is supposed to come] from wind, where does wind come from? – From effort? – But where does effort come from? – If [you say that it comes] from desire, then you have arrived at the same procedure, have you not?
65. Or [if the elements are eternal causes as Sāṃkhya assumes], how could the blood and the semen of a mother and a father develop into a head, a hand, etc., or how could seed-born [beings develop] in the form of trees [or branches]?
66. Why does sound arise from the mouth and also from a drum? – Because its presence and absence is seen to be [dependent] on the individual causes.
67. Birds move in the sky and see things in the dark; mice etc. [can see and hear] in a house, and fish [can do so] in the ocean ...
68. Snakes both [hear and see] with the eye: thus, in various ways, one thing [is seen to be] opposed to others in samsara.
69. Or how could [one explain that] "enemy-piercing" [archers] by training have arrows not failing the target, though its position and form is not visible, without having recourse to [the assumption that everything is mere] consciousness?

64. Cf. *Karmasiddhi*, §11 (with ref.) and *Kośa*, p. 477 for the full sequence: *smṛtijo hi chandaḥ chandajo vitarko vitarkāt prayatnaḥ prayatnād vāyus tataḥ karmeti kim atrātmā kurute?*
65. Comm. ascribes this doctrine to Sāṃkhya.
66. I.e. *paratantrasvabhāva* serves as *upādānakāraṇa*. Examples in vv. 67-68.
69. For *-āgatiṃ* cf. *abhyāgato* in v. 64. – For *akṣūṇa*, BHSD, s.v.; CPD s.v. *akkhaṇavedhi(n)*.

70. adhītaṃ cāpy anabhyastaṃ yāyād adhyayanaṃ punaḥ |
kiṃ nāma yadi dhāreva na vijñaptiḥ pravāhinī ||
| chu yi rgyun ni ji bźin du || gal te rnam śes rgyu min na |
| daṅ po gzuṅ ba goms med śor || phyi nas gzuṅ 'di dgos ma yin |

71. vaiṣamyaṃ śailajātānām ānantyaṃ ca mahodadheḥ |
sūkṣmāṇupariṇāmena ko vā kuryād akarmakṛt ||
| ri bo rnams ni mtho gyur daṅ || rgya mtsho chen po gtiṅ dpag dka' |
| phra rab rnams ni 'dus pa yis || bya ba med na su yis bya |

72. kṛtvā vā śaktiśālitvāt sa evonmattavat punaḥ |
nāśakāle kathaṃ nāma nāśayec chramam ātmanaḥ ||
| nus daṅ ldan pas byas na ni || de ñid smyon pa bźin du yaṅ |
| bdag gi 'bad pa źes bya bas || 'jig pa'i dus la ji ltar 'jig |

73. ayaskāntopalādīnāṃ śastrādyākarṣaṇaṃ prati |
mantrāṇām auṣadhīnāṃ ca śaktayaḥ kena nirmitāḥ ||
| khab loṅ gi ni rdo sogs kyi || lcags la sogs pa 'dren phyir daṅ |
| sman daṅ sṅags la sogs pa yi || nus pa su źig gis ni sprul |

74. tasmād ajñānavaicitryāt pratiṭaiṭṭibhivistaraiḥ |
sarvam eva yad ākhyāti cittasyaivopanirgamaḥ ||
| de phyir ma rig sna tshogs pas || cog chuṅ sgra brñan rgya chen bźin |
| ji ltar snaṅ ba 'di thams cad | de dag sems kyis ñe bar sprul |

75. kathaṃ vā saṃprasidhyeta yogināṃ kṛtsnabhāvanā | 8a
sthirarūpeṣu bhūteṣu bhāvanā cānyathānyathā ||
| zad par bsgoms pa'i rnal 'byor pas || ji lta bur ni yaṅ dag 'grub |
| brtan pa'i raṅ bźin dṅos po rnams || gźan daṅ gźan du ji ltar bźag |

70a adhītaṃ : tathā adhitam M; chu yi DC : chu'i NPAH; ji : ci NPDC; b yāyād : yāyā M; cd gzuṅ NP : bzuṅ DC
71c yis NP : yi DC
72a śakti° (*sive* bala°) : lali° M; c gi (*cf.* A) : gis NPDC
73a gi NP : gis DC; kyi DC : kyis NP; b śastrādya° : śāstrādya° M
74b cog DCA : lcog NP; brñan AH : sñan NPDC; c yad M : yathā T (*cf.* 21c)
75b kṛtsna° : kṛṣṇa° M; ji NPAH : ci DC; c brtan DCA : bstan NP; d bźag NP : gźag DC

70. Again, if [the flow of] consciousness (*vijñapti* = *citta*, etc.) was in fact not continuous like a torrent, then one's lesson – though it had been prepared – would certainly also vanish again – unprepared!
71. Or how could [Īśvara] create the diverseness of the "mountain-born" [rocks] and the immensity of the ocean by transmutation of subtle atoms, [since] he cannot create [simultaneously or gradually]!
72. Or if [the Lord is held to have] created [the universe] because he is in possession of power, he must also be like a maniac, [for] why, indeed, should he, at the time of destruction, destroy [the outcome of] his own labour?
73. [If the doctrine of mind only is not accepted] what has created the power of magnets to attract knives, etc., and [the power] of spells and medicine [to cure, etc.]? [It is not Īśvara].
74. Therefore everything appearing with the diffuseness of the cheeping of a lapwing due to the variety of ignorance, is simply an emanation of pure mind.
75. If [there existed external] elements having a solid nature, how could the totalisation-*bhāvanā* of a yogin, or various other kinds of *bhāvanā*, be generally established?

71. Refutation of a creator: BV, 6-9 (with ref.).
74. *cog chuṅ (cuṅ* P*) ni bya'i khyad par ro* (Comm.). – For this uncommon usage of *upanirgama* see Ui's Sanskrit-Chinese Dict., s.v.
75. Cf. *Madhyamakahṛdayakārikā*, III,28-29 for a similar argument in favour of the lack of *bhūtasvabhāva*. Also *Mppś*, p. 731 (with ref.).

76. itthaṃ tu yujyate bhrāntaṃ sphaṭikākṛti naikadhā |
visarpi cittam evedaṃ vāsanāmbuni tailavat ||
| des na 'khrul par rigs pa yin || rnam pa du ma'i śel bźin du |
| 'di dag sems kyis khyab pa ste || bag chags chu la til mar bźin |

77. lokavismayanīyeṣu vismayaṃ naiti kutra cit |
asty eveti vinidhyāya niḥśeṣaṃ sarvabījake ||
| 'jig rten pa yi ṅo mtshar rnams || 'ga' la'aṅ ṅo mtshar gyur ma yin |
| sa bon thams cad pa la ni || 'di dag ma lus yod ces bsam |

78. santu tāvad amī bhāvā ya ākhyānaṃ bahir gatāḥ |
astitā tu kathaṃ teṣāṃ bhavadbhir avadhāryate ||
| ji ltar phyi rol gnas snaṅ ba || re źig dṅos 'di yod yin na |
| de dag yod pa ñid du yaṅ || khyod kyis ji ltar ṅes par gzuṅ |

79. cittena ced aho yuktaḥ pradveṣaḥ kim akāraṇam |
yat tad eva tadākāraṃ neṣyate vāsanāphalam ||
| e ma sems yin źe na rigs || rgyu med par ni ci phyir sdaṅ |
| gaṅ yin de ni rnam pa ni || bag chags 'bras bu mi 'dod dam |

80. kathaṃ vā jñānam utplutya gṛhṇīyād viṣayān bahiḥ |
kiṃ tad asty uta nāsty ādāv asti ced viṣayeṇa kim ||
| rnam par śes pa phyir byuṅ nas || phyi yi yul rnams 'dzin nam ci |
| thog nas de ci yod dam med || gal te yod na yul ci dgos |

81. āgamād arthasaṃvittiḥ pratyakṣe 'rthe kim āgamaiḥ | 8b
adṛṣṭe paralokādāv āptoktir anugamyate ||
| luṅ gis don ni ṅes yin na || mṅon sum don la luṅ ci dgos |
| mi snaṅ 'jig rten pha rol sogs || luṅ las gsuṅs pa'i rjes 'braṅ rtogs |

76a yujyate : rudyate M; rigs DCAH : rig NP; b saivakākṛtinekadhā M; śel DCAH : śes NP
77a yi DCAH : yis NP; b 'ga' DC : 'gal NP; c pa A : sa NPDC; d niḥśeṣaṃ : naśeyaṃ M
78b ya ākhyānaṃ (*sive* ye prakhyānaṃ) : yakhyānaṃ M; d khyod NP : khyed DC; gzuṅ NPAH : bzuṅ DC
79a cittena : cettena M
80d asti ced : astivad M
81a gis AH : gi NPDC; paralokādāv : paralodāv M; d anugamyate : amyate M

76. But since this is so, it is logical [that mind] flickers variously like crystal. This mind pervades [everything] like oil on the water of *vāsanā*.
77. A [yogin] is never puzzled by those things that puzzle common people, for he has understood that everything actually exists in [the *ālayavijñāna*] which contains the seed of everything.
78. Let it be granted that these ["empirical"] things exist in so far as they *appear* outside; but how can you ascertain their *real* existence ...
79. By mind? – Oh, but is aversion [against our doctrine then] appropriate [for you] without reason, for is it not accepted [by you] that the form ["mind"] has is the result of *vāsanā*?
80. Alternatively, how could cognition, when it already *has* arisen, grasp objects outside? Does [consciousness] exist before [the cognized object] or not? If it does, what is the use of objects [for cognition]?
81. [If you maintain] that [the existence of] objects is ascertained by scriptural tradition, what is the use of scriptures in case of manifest objects? One [should only] follow the statement of competent [authorities] regarding invisible [things] such as the future world, etc.!

77. Cf. CŚ, XIII,24.
78. Note *amī* just like Latin *isti* ("those maintained by you").
79. Cf. *Viṃśatikā*, 7.

82. neyārthatvāt tu naivāsti siddhir āptāgamād api |
rūpādyāyatanānāṃ tu deśanā cittagocarā ||
| draṅ ba'i don yin phyir na yaṅ || luṅ gis yod par 'grub ma yin |
| gzugs la sogs pa'i skye mched kyaṅ || bstan pa sems kyi spyod yul lo |

83. jāyamānaṃ svato bījād indriyaṃ cittam eva hi |
jātaṃ tu viṣayākāraṃ tad eva viṣayaḥ smṛtaḥ ||
| raṅ gi sa bon la skye bas || dbaṅ po rnams kyaṅ sems ñid yin |
| yul gyi rnam pa skye ba la'aṅ || de ñid la ni yul du brjod |

84. iti buddhyā vibhāgo 'sya paṇḍitaiḥ parikalpyate |
abhāgasyāpi cittasya lokasaṃvṛtisatyataḥ ||
| 'di dag blo yis cha yin par || mkhas pa yis ni yoṅs su rtogs |
| cha śas med pa'i sems 'di la || 'jig rten kun rdzob bden par yod |

85. neha cakṣur na vā rūpaṃ nāloko na manaskṛtiḥ |
svapnavac cittavibhrāntyā sarvam asti ca nāsti ca ||
| 'di la mig med gzugs kyaṅ med || snaṅ ba med ciṅ yid byed med |
| rmi lam lta bu'i khrul pa'i sems || thams cad yod min med pa'aṅ min |

86. sadasanmitrasaṃparkād viśeṣo yaś ca saṃtataḥ |
paracittādhipatyena so 'pi bhūtagrahādivat ||
| bzaṅ daṅ ṅan pa'i grogs bsten las || rgyud ni gaṅ yin khyad par 'gyur |
| gźan gyi sems kyi dbaṅ gis ni || de yaṅ 'byuṅ pos gzuṅ sogs bźin |

87. paropakramato mṛtyuḥ kṣaṇikatvena neṣyate | 9a
kim utāsmin naye yatra na ghātyo na ca ghātakaḥ ||
| ñe ba'i rim pas gźan bsad na || skad cig mar yaṅ 'dod ma yin |
| 'on kyaṅ tshul 'dis gaṅ du yaṅ || bsad bya med ciṅ gsod byed med |

82a mayārthatvātulaivāsti M; na yaṅ NP : yaṅ ste DC; d °gocarā : °gocara M
83a svato : suto M
84a yis A : yi NPDCH
85a na : ṇu M?
86a sadasan° : sahasaṃ M; d °vat : tat M; gzuṅ NP : bzuṅ DC
87c naye yatra : nayatra M; d bsad NPA : gsad DCH

82. Nor [is the existence of external objects] established by the tradition of competent [authorities], because [their words only] have a provisional meaning: The doctrine about form, bases, etc., is, in fact, [only within] the sphere of mind [and does not refer to external objects].
83. A sense organ is simply mind being born from its own seed. But when it is born with the form of an object it is traditionally called sense object.
84. Wise men [i.e. Bodhisattvas] conceive the partition of this [mind], though [really] partless, with the intellect from [the standpoint] of the convention of the world.
85. Here [in the ultimate sense] there is no eye, no form, no light and no thinking. Everything exists [in one sense] and does not exist [in another], due to the confusion of mind, as if in a dream.
86. And the difference which results from the contact with a good or bad friend is due to the dominant influence of another mind. This is also like the seizure of a demon, etc.
87. Death due to the attack of an enemy is not compatible with [your doctrine of] momentariness. How much less in this way [of Mahāyāna] where there is no [object] to be killed and no [subject] who kills!

82. *Ibid.*, 8 and vv. 174-176.
83. *Viṃśatikā*, 9.
84. Echoed *Pramāṇavārttika*, III,353, q.v. Cf. also the verse from *Śabdadhātusamīkṣā* (?) quoted in Yāmunācārya's *Siddhitraya* p. 19 and *Pramāṇasamuccaya*, I,10.
85. *iha* = *abhāge citte* (cf. *atra* v. 27). – For *āloka*, etc. *Śālistambasūtra* (ed. Gokhale), p. 113.
86. Cf. *Viṃśatikā*, 18.
87. *Ibid.*, 19.

88. aniṣṭakṛtasāmarthyān narakeṣv iva kevalam |
raudropakramavijñaptir bhayārtham iha jāyate ||
| mi 'dod pa yi las kyi mthus || drag śul spyod pa'i rnam rig ni |
| 'jigs pa'i don du 'dir skyes te || dmyal ba rnams kyi 'ba' źig bźin |

89. yathā khyānti tathaiveti yadi dharmāḥ svabhāvataḥ |
kiṃ na sarvajaganmuktir bhaved bhūtārthadarśanāt ||
| ji ltar snaṅ ba de bźin du || chos kyi raṅ bźin gal te yin |
| yaṅ dag don ni mthoṅ ba'i phyir || 'gro ba thams cad cis mi grol |

90. ata eva hi vibhrānte jagaty asmin svayaṃbhuvaḥ |
kṛpā bhrāntivyudāsārthaṃ svasthātmani vṛthā bhavet ||
| de ñid kyi phyir 'khrul pa yi || 'gro ba 'di la raṅ byuṅ rnams |
| thugs rjes 'khrul pa spaṅ phyir yin || bdag ñid bde la don med 'gyur |

91. vidyuto garjitaṃ vṛṣṭir ambhodāḥ pavano 'śaniḥ |
nāvinā cittamātreṇa sidhyante na nabhaḥsthale ||
| glog daṅ 'brug daṅ char dag ni || sprin daṅ rluṅ daṅ gnam lcags ni |
| sems tsam yin las ma gtogs par || nam mkha'i dkyil du 'grub ma yin |

92. bhāvānāṃ ced bhavodbhāvaḥ prasiddhaḥ kaś cid ātmanā |
rucibhedān na sambheda eṣāṃ dṛśyeta naikadhā ||
| gal te dṅos po yod yin na || 'ga' yaṅ bdag ñid kyis grub na |
| 'dod pa'i dbye bas ṅes phye ba'i || 'di dag du mar mthoṅ mi 'gyur |

93. taruṇī kasya cit kāntā madhyamānyasya cāṅganā | 9b
sthūlā kasya cid anyasya kṛśā śyāmā ca kasya cit ||
| 'ga' źig gźon nu la chags śiṅ || gźan dag bud med bar ma la |
| kha cig tsho la gźan dag ni || skem daṅ kha cig sño saṅs la |

88a aniṣṭakṛta° : aniṣṭakṛ° M; kyi DCAH : kyis NP; b narakeṣv iva : narakedyiva M; c 'dir AH : 'di NPDC
90a yi : yin NPDC (*cf.* 14a); b svayaṃbhuvaḥ : svayaṃbhuvā M
91a vidyuto : vidyaduṃ M; b ambhodāḥ ... 'śaniḥ : ambhohāḥ ... 'śiniḥ M; d sidhyante : sintyete M
92a bhavodbhāvaḥ M *pro* bhaved bhāvaḥ?; yod DC : yid NP; b ātmanā : ātmanaḥ M
93b kṛśā : kṛṣā M; saṅs NPA : bsaṅs DCH

88. It is simply due to the power of bad karma that the manifestation of a terrible attack here [in this world] results in fear, just as in the hells.
89. If things were really such as they appear, why is the entire world not liberated [simply] by seeing real things?
90. Consequently, if it was safe and sound [i.e. liberated] the Buddha would in vain have compassion for this deluded world in order to dispel its delusion!
91. It is only due to mere mind that lightning, thunder, rain, clouds, wind and thunderbolts occur on the surface of the sky.
92. If the production of the existence of [external] things was established in itself one could not variously see a difference between them from [a mere] change of viewpoint (*ruci*).
93. To one [man] a young woman is charming, to another a middle-aged woman is. One [prefers] a fat, another a slender young woman.

88. *ibid.*, 20.
89. The *aprayatnāviparītatvajñāna*-argument, see *Mahāyānasaṃgraha*, II,14; *Mppś*, p. 730; CS,III,19-20 (with ref.).
92. The *viruddhavijñānanimittatvajñāna*-argument, see *ibid.*, and BV, 10-20.
93. A canonical allusion, see *Mppś*, p. 882. Comm. quotes *Viṃśatikā*, 12a and an untraced verse: | *sna tshogs raṅ bźin ñid grub pas* || *de phyir mig daṅ rdzas la sogs* || *bdag daṅ gźan smras maṅ po dag* || *raṅ bźin med par mṅon ba yin* ||.

94. jāyate pramadākāraṃ cittam eva yadā tadā |
salajjaḥ kāmayet kāmī ko nāmātmānam ātmanā ||
| gaṅ tshe bud med rnam pa ni || sems ñid las skyes de yi tshe |
| ṅo tsha daṅ bcas 'dod chen gyis || bdag ñid bdag la su źig chags |

95. sarveṣv eveti matimān svātmarūpeṣu sarvadā |
viṣayeṣūpabhogāya na pravarteta bālavat ||
| 'di dag thams cad blo ldan gyis || thams cad du ni raṅ dṅos yi |
| yul gyi ñe bar loṅs spyod phyir || byis pa lta bu 'jug mi rigs |

96. gṛhītvā pāṇinā pāṇim ātmanaḥ svapnavibhramāt |
cauraḥ prāpto mayaiveti viraṭan kṣipyate paraiḥ ||
| raṅ gi rmi lam gyis 'khrul phyir || lag pa yis ni lag gzuṅ nas |
| bdag gis rkun ma 'di zin ces || smra ba gźan gyis spoṅ bar byed |

97. tiryañcaḥ śuṣkakakṣeṣu narā nāhārasaṃjñinaḥ |
aho vṛttir vikalpānām acintyā yoginām api ||
| dud 'gro rtsva skam bza' bar sems || mi rnams bza' bar sems ma yin |
| rnam rtog 'jug pa ṅo mtshar che || rnal 'byor pas kyaṅ bsam mi khyab |

98. agniśaucā mṛgā vahnim aśnanti viṣaṃ mūṣikāḥ |
viṣaiś ca na vipadyante jīvitāntakarair api || 10[a]
| ri dags mes dag me za źiṅ || dug gis byi ba dug gis ni |
| srog ni mtha' ru byed pas kyaṅ || de ni 'chi bar 'gyur ma yin |

99. mātuḥ smaraṇasaṃtānasparśanidrāsamīraṇaiḥ |
vartayanty apare sattvā mīnapakṣiśvabhoginaḥ ||
| mas dran pa yi rgyud daṅ ni || reg daṅ gñid daṅ rluṅ rnams kyis |
| ña daṅ bya daṅ khyi daṅ sbrul || sems can gźan rnams 'tsho ba yin |

94a pramadākāraṃ : pramadākārākāraṃ M; c salajjaḥ : salakṣaḥ M?; gyis DCAH : gyi NP
95b yi : yin NPDC (*cf.* 14a *et* 90a); c gyi AH : gyis NPDC; d pravarteta bālavat : pravṛtteta bālat M
96b gzuṅ NPA : bzuṅ DCH (*cf.* 70cd); d paraiḥ : te parai M
97b narā nāhāra° : narāṇāhāra° M; c pa DC : par NP
98a mes dag me A : me mdag mi NPDCH; b aśnanti : agnanti M
99a mas DCAH : ma NP; yi NP : yis DC

94. When mind takes the form of a woman which bashful lover will by himself [deliberately] love himself!
95. A wise man should never turn to the enjoyment of objects [as if they had any] independent nature of their own.
96. When one having grasped his hand with his [other] hand due to the delusion of dreams exclaims: "I have caught a thief", he is mocked by others.
97. Beasts think that there is food in dry thickets, but men do not. Oh, the activity of conceptual constructions is incomprehensible even to yogis!
98. "Fire-pure" antelopes devour fire, mice [eat] poison – still they are not killed even though these [kinds of] poison are deadly [to other living beings]!
99. Other beings such as fish, birds, dogs and snakes [respectively] subsist on their mother's continuance of memory, on her touch [in the nest], on sleep and on wind.

95. *svātma-* almost equivalent to *svakalpa(nā)*, cf. v. 122.
97. Like v. 92 until v. 103. – Cf. *Pramāṇavārttika*, III,532.
98. For *agniśauca*, v. Poona Dict.
99. The serpent living on air, *Prajñādaṇḍa*, 115.

100. yakṣaḥ svabhavanākāram anujīvijanākulam |
vijane karmavaicitryāt plakṣe paśyati nāpare ||
| sna tshogs las kyis dben pa yi || pla kṣa mthoṅ na sbyin mo daṅ |
| gnod sbyin 'khor gyi skye tshogs kyis || raṅ gi khyim daṅ 'dra bar ro |

101. sakṛn mūtrāvilāṃ pretā nadīṃ pūyaparisravām |
manuṣyāḥ svacchatoyaughāṃ paśyanti ca pibanti ca ||
| yi dags kyis chu rnag 'brub ciṅ || bśad gci rñog pa daṅ ldan snaṅ |
| mi yis chu bo dri med par || mthoṅ ba daṅ ni 'thuṅ ba'aṅ yin |

102. iṣṭāniṣṭaphalākāraṃ karmabhiḥ paribhāvitam |
tais tair vijñānam evedaṃ śūnyam arthena vartate ||
| dge min dge ba'i 'bras rnam pa || las kyi bag chags gyis bsgos pas |
| rnam rig de daṅ de ñid ni || stoṅ pa ñid kyi don la 'jug |

103. aho viṣayavaicitryam ekakālam anekadhā |
kadambavādyadhvanivat kalpanām anugacchati ||
| e ma'o yul ni sna tshogs pa || dus gcig la ni du ma ru |
| rtog pa'i rjes su 'gro ba yin || rol mo'i tshogs kyi sgra bźin no |

104. syāc ced artho 'rthakāritvaṃ tena na syād vināpi hi |
anyo 'tty amlādikaṃ dravyam anyasyāklidyate mukham || 10[b]
| gal te don yod don byed ñid || med na'aṅ de ru mi 'gyur ro |
| gźan gyis skyur ldan se'u zos pas || gźan gyi kha nas chu 'dzag 'gyur |

105. rātrau trapuṣam apy aśnan kaś cid utprāsayan param |
brūyād yady amlam admīti kiṃ śrotuḥ syān na vikriyā ||
| mtshan mo brus ni za ba la || gźan 'ga' źig gis dris pa na |
| gal te se'u za źes smras na || thos pas 'gyur ba min nam ci |

100b pla kṣa NPȦ : sla kṣa DCH
101c yis DCA : yi NP; d 'thuṅ ba'aṅ DCA : 'thuṅs pa'aṅ NP
102b kyi DCA : kyis NP
103c yin NP : yis DC; d kyi DC : kyis NP
104a ñid DC : min NP; c anyo 'syamlātikādravyam M; d gyi DC : gyis NP
105a aśnan : aśun M; brus ni NP : 'bras bu DC : grus ni AH; b utprāsayan : utprāśayan M

100. Due to the variety of karma a tree-spirit sees an image of its dwelling full of servants in a deserted fig-tree, but others do not!
101. While the pretas [see] a river full of urine and overflowing with pus, human beings see pure floods of water and drink it.
102. Devoid of an [external] object consciousness pervaded by various kinds of karma appears in the form of good and bad results.
103. Oh, the variety of sense objects at the same time in various ways follows a conceptual scheme, just like the symphony of an orchestra.
104. If an external object did exist [its] efficiency would of course not occur without that [thing]. But one person may [actually] eat a substance such as wood sorrel [whereas] the mouth of another becomes wet! [Hence ideas, not objects, are efficient.]
105. At night someone eating a cucumber may, in order to chaff another, say: "I am eating wood sorrel". Would this not cause perturbation to the one who hears [him say so]?

101. E.g. *Siddhi*, p. 422, n. 1.
104. *arthakriyāsāmārthya* is not only implied as but also refuted as "criterion of reality" already in the Comm. to VV, 2 (: *kāryakriyāsamartha*); BV, 21; *Viṃśatikā*, 4, etc. When *Pramāṇavārttika*, III,3 states: *arthakriyāsamarthaṃ yat tad atra (= loke!) paramārthasat* it is only by qualifying *pratyakṣa*, having *svalakṣaṇa* as its *viṣaya* with the term *abhrānta*, that a real *vastu* is established. Cf. the *lokaparamārthasatya* of the *Yogācārabhūmi* ref. to *Siddhi*, p. 550. – On *arthakriyā* cf.*JIP*, VII. pp. 79-94.

106. svapnecchеṣṭāṅganāsaṅgasukhasamprāptihetukī |
jāyate hi vināpy arthād visṛṣṭiḥ kiṃ na retasaḥ ||
| rmi lam mdzes ma daṅ 'phrad pa'i || bde ba thob la rgyu yod min |
| don med pa las khu ba ni || śor źiṅ 'byuṅ ba min nam ci |

107. astīti svapnadṛṣṭe 'pi grāhaś ced bhāvanābalāt |
kanyāgarbhasutāvāptidarśanād ity ayuktimat ||
| rmi lam mthoṅ ba 'di yod na || gal te goms pa'i stobs kyis 'dzin |
| gźon nu ma sbrum bu skyes pa || mthoṅ ba 'di ni rigs ldan min |

108. dīrghakālādhyaśailānāṃ deśānāṃ ca gṛhodare |
darśanāt pravibhaktānāṃ svapnadṛṣṭam anarthakam ||
| khaṅ pa'i naṅ na yun riṅ daṅ || lam daṅ ri daṅ yul rnams ni |
| rnam pa tha dad mthoṅ ba'i phyir || rmi lam mthoṅ la don med do |

109. vijñaptir api vijñapter anartho na yadīṣyate |
tadānīṃ tatsamādhānaṃ nanv eti sthūlatāpadam ||
| rnam par rig pa'aṅ rnam rig gi || don min gal te mi 'dod na |
| de tshe de yi grub pa'i mtha' || ṅes par rags pa'i gnas thob 'gyur |

110. yoginām api yaj jñānaṃ tad apy ajñānam eva hi |
paracittādiviṣayaṃ svātmacittādhimuktivat || 11[a]
| gźan gyi sems la sogs pa'i yul || rnal 'byor pa yis gaṅ śes pa'aṅ |
| de yaṅ śes pa kho na min || bdag ñid sems kyis mos pa bźin |

111. sarvaṃ saṃvṛtimaj jñānaṃ paṇḍitasyetarasya ca |
grahaṇe vyapadeśe ca samam eva pravartate ||
| kun rdzob ldan śes thams cad la || mkhas pa daṅ ni gźan dag gis |
| gzuṅ ba daṅ ni ston pa la || mtshuṅs pa kho nar rab tu 'jug |

106b prāpti° : prati° M
107c °anāpti° M *pro* °avāpti°?
108a na NP : du DC; c pravi° : prati° M
109a gi DC : gis NP; b anartho na : 'rtho neva M; d nanv eti : nartveti M
110c °viṣayaṃ : °viṣaya M
111a sarvasamvṛtimajñānaṃ M; c vyapadeśe (*cf.* Vākyapadīya, III,3,55a) : tvāpadeśe M; gzuṅ NP : bzuṅ DC (*cf.* 70cd *et* 96b); la AH : ni NPDC

106. Surely, even without an external object an *emissio seminis* may occur due to the attainment of the pleasure of clinging to a woman cherished by desire in a dream!
107. If [someone has] the belief that [something] exists though it is [only] experienced in his dream due to the power of *bhāvanā* [based on a *relatively* real object], this is not logical, because a virgin [may also] be seen to get a child [in a dream].
108. Since long spans of time, roads, mountains and regions which are variously situated may be "seen" inside a house [while dreaming], such an experience in a dream has no [real external] object.
109. Unless one accepts that the manifestation of consciousness is not an external object [but a mere image], then the [mental] assumption of it surely assumes a state of grossness!
110. Even the cognition of yogis having as its "object" the mind of others, etc., is of course simply [a kind of] ignorance, just like the make-beliefs of one's own mind.
111. All conventional knowledge belonging to a sage or a common man (*itara*) in regard to understanding and instruction turns out to be quite the same [i.e. ignorance].

106. Again *Viṃśatikā*, 4, etc.
107. Cf. CS,III,25 (with ref.).
109. Cf. Comm. to *Viṃśatikā*, 10: ... *vijñapter api vijñaptyantaram arthaḥ syād iti vijñaptimātratvaṃ na sidhyetārthavatītvād vijñaptīnām.*
110. See *Viṃśatikā*, 21: *Saṃtānāntarasiddhi*, 90-94.
111. Cf. *Vākyapadīya*, III,3, 55.

112. śūnyatādarśanād ādau dṛṣṭam eva mahat phalam |
yad bibhety abhayaprāpto nāsāv itaralokavat ||
| stoṅ ñid mthoṅ ba'i daṅ po ru || snaṅ ba kho nar 'bras chen yin |
| gaṅ phyir 'jigs med thob pa 'di || 'jig rten gźan bźin 'jigs pa med |

113. maraṇaṃ jīvitaṃ caiva nirmitasyeva manyate |
ātmano yaḥ kathaṃ nāma bhayaṃ tasya bhaviṣyati ||
| 'chi ba daṅ ni skye ba ñid || sprul pa 'dra ba ñid du bźed |
| bdag ñid gaṅ yin de yi ni || ji ltar 'jigs pa źes byar 'gyur |

114. karmanirmāṇam evedaṃ matvāpi bhuvanatrayam |
yadi bhūyo bibhety eva hanta mādṛg jano hataḥ ||
| 'di dag las kyi sprul ñid du || sa ni gsum po śes pa yaṅ |
| gal te phyir yaṅ 'jigs 'gyur na || kye ma bdag 'dra'i skye bo ñams |

115. dvitīyasyottamāṅgasya tṛtīyasya ca cakṣuṣaḥ |
chedanotpāṭanāśaṅkā kasya syād asatos tayoḥ ||
| yan lag mchog ni gñis pa daṅ || de bźin mig ni gsum pa ste |
| bcad daṅ phyuṅ bar dogs pa ni || de gñis med na gaṅ las 'gyur |

116. iti viṣayaviniścayena dhīmān
upadhimalaiḥ śabalair vilaṅghito 'pi |
vrajati malinatāṃ na jātu śuddhaṃ
gaganam ivābhralavair aśuddhimadbhiḥ || 11b
| de ltas blo daṅ ldan pas yul 'di rnam par ṅes |
| lhag pa'i dri ma daṅ 'dres rnam par bsgoms pas kyaṅ |
| dag pa'i phyir na nam yaṅ dri ma ldan ma yin |
| sprin dum ma dag pa yis dri med nam mkha' bźin |

112c 'di AH : ni NPDC
113c yi : yis NPDC
114a kyi DCAH : kyis NP
115c °śaṅkā : °sati M; d syād : kasmād M
116b upadhi° : upadhī° M

112. In the beginning a great result is certainly experienced by seeing emptiness, because such a [yogin] who has attained fearlessness does not fear [samsara any more] like other common people.
113. This [yogin] is convinced that death and life belong to a self which is simply fictitious (*nirmita*). How can he actually be afraid?
114. If one who has understood that the triple world is simply a creation of karma still is afraid, alas, then people like me are lost!
115. Who is afraid of having his second head cut off, or of having his third eye torn out, both of them being non-existent!
116. When a sage has thus ascertained the sense objects he never becomes soiled again even if he is passed over by the variegated impurities of individual limitations, as the clear sky [is passed over] by the impure cloud-banks.

112. Cf. CŚ, XII,17 (quoted *Mppś*, p. 1686).
114. The yogin now abides on the *darśanamārga* (Comm.); *Siddhi*, p. 585 sqq.
115. For the second head: MK, VII,31; **Śataka*, p. 83.
116. I.e. though the yogin has now abandoned the *kleśas* that are *darśanaprahātavya* he is still *sopadhi*. Cf. CPD s.v. *upadhi*; Schmithausen, *op. cit.*, p. 79.

117. bahunātra kim uktena bhāvyate yadi kena cit |
vișāṇam api dṛśyeta śvaśaśāśvaśiroruham ||
| 'dir ni maṅ smras ci źig bya || gal te 'ga' źig gis bsgoms na |
| khyi daṅ ri boṅ rta mgor skyes || rva yaṅ mthoṅ bar snaṅ ba yin |

118. maṇḍūko 'pi jaṭābhārabhāsvaro bhasmadhūsaraḥ |
śuklayajñopavītaś ca skandhārpitakamaṇḍaluḥ ||
| sbal pa ral pa'i thod bciṅs śiṅ || kha dog gsal ba'i thal bas byugs |
| tshaṅs pa'i skud pa dkar pos thogs || phrag pa la ni spyi blugs bzag |

119. tat tad utkalpayan bhīrus timire kiṃ na mandire |
svacittākāranirbhāsaṃ śiśuḥ paśyaty amānuṣam ||
| khaṅ pa mun pa daṅ bcas la || 'jigs pa de daṅ der brtags pas |
| raṅ sems ṅes par snaṅ ba ni || byis pas gdon mthoṅ min nam ci |

120. kṛtvāpi svayam atyugraṃ yakṣarūpaṃ vilokayan |
vijane punar ekākī kiṃ bibheti na citrakṛt ||
| śin tu 'jigs pa'i gnod sbyin gzugs || raṅ gis bris nas bltas pa yis |
| dben pa ru ni gcig pa yaṅ || ri mo mkhan 'jigs min nam ci |

121. cauro 'yam iti saṃkalpāt sthānau rajjvāṃ ca pannagaḥ |
kim akasmān na saṃtrāsam āyānti bahavo janāḥ ||
| sdoṅ dum la ni rkun ma daṅ || thag pa la ni sbrul brtags pas |
| skye bo du ma glo bur du || 'jigs pa thob pa ma yin nam |

122. svakalpaśilparacitair iti sarvo vihanyate | 12[a]
abhūtair eva viṣayair bālaḥ svātmāparādhataḥ ||
| raṅ gi rtog pas bzo byas pa || bden ñid min pa'i yul rnams kyis |
| byis pa thams cad rnam bcom ste || bdag ñid kyi ni skyon las so |

117d śaśāśvayoḥ śiroruhe Q; yaṅ DC : daṅ NP
118b byugs NP : byug DC; c pos NP : po DC
120b yis NP : yin DC (*cf.* 14a, 90a *et* 95b); c pa NP : pu DC
121a ni DC : ni min NP; b rajjvāṃ ca pannagaḥ : rajvāñ ca pannagam M; brtags DC : gtags NP; c saṃtrāsam : saṃtāsam M; glo DC : blo NP
122c viṣayair : viṣayai M

117. But what is the point of wasting many a word? [The point is that] if someone practises *bhāvanā* he may even see horns growing on the head of a dog, a rabbit or a horse!
118. And an ash-grey frog [may be seen] shining with its mass of coiled hair, invested with a white sacred thread and carrying a water-jar placed on its shoulder.
119. Surely a timid child imagining this and that inside a dark house "sees" a monster which is [merely] a reflected image of [the child's] own mind.
120. And a painter alone in a deserted [place] surely becomes afraid by looking at the image of a very terrible ghost though he made it himself!
121. Surely, most people become afraid without due cause when they imagine that a post is a thief or a rope is a snake!
122. Thus it is his own fault that a fool is always afflicted by totally unreal sense objects created by the craft of his own conceptual constructions.

117. On *bhāvanā(mārga)*, *Siddhi*, p. 606 sqq. – See also *Advayasiddhi*, 23 (also in *Guhyasiddhi*).
119. Cf. CPD s.v. *a-manussa*.
120. See *Kāśyapaparivarta*, §67; *Mahāyānaviṃśikā*, 9.
122. Cf. *Madhyamakahṛdayakārikā*, III, 297.

123. tulye 'py andhasyādṛṣṭe 'rthe prathamaṃ niśi cāhni ca |
prabhātam iti śabdāpteḥ sālokam iva jāyate ||
| ñin mtshan mtshuṅs pa'i loṅ po la'aṅ || nam laṅs śes bya'i sgra thos na |
| sṅon gyi rdzas rnams mthoṅ ba ni || snaṅ bar bcas bźin skye bar 'gyur |

124. deśakālādayo bhāvāḥ svapnavijñānavibhramāḥ |
śrāntasyādhvani hrasve 'pi dīrghatā vyavasāyinaḥ ||
| yul dus la sogs dṅos po rnams || rmi lam 'khrul pa'i rnam śes la |
| lam ni thuṅ ṅu dag la yaṅ || riṅ por snaṅ bas dub par 'gyur |

125. tathā ceṣṭāviyogāpteḥ kāmināṃ divaso 'pi hi |
nāḍikāgaṇanātulyaḥ puṃsāṃ varṣaśatāyataḥ ||
| de bźin gaṅ phyir 'dod ldan gyi || skyes bu 'dod ma daṅ bral na |
| chu tshod graṅs mtshuṅs ñin mo yaṅ || lo brgya dag daṅ mtshuṅs par 'gyur |

126. dṛṣṭatattvais tu tair eva tathābhūtais tathāvidham |
vyavahāraṃ ca kriyate nārthe 'ti ca vibudhyate ||
| de ñid gzigs pa de rnams kyis || de lta'i tshul du der brtags nas |
| tha sñad du ni mdzad na yaṅ || bden no sñam du mi sems so |

127. iti viśvam idaṃ dhīrāḥ kalpanāraṅgapeśalam |
citravat sarvam īkṣante na cekṣante svabhāvataḥ ||
| de ltar bstan pas sna tshogs 'di || rtog pa'i tshon gyi rgyu las ni |
| thams cad ri mo 'drar mthoṅ ste || ṅo bo ñid kyis mthoṅ ma yin |

123a loṅ po NP : loṅ ba DCA; thos T *pro* thob?; b prathamaṃ : prathama M
125a gyi DC : gyis NP; c tshod A : chod NPDC; d °taḥ : te M; brgya NP : brgyad DC
126a kyis NP *et* C(!) : kyi D; c kriyate : kurute M; d nārthe 'ti (*sive* na tathā *aut* nārthataś) : natheti M
127b °peśalam : °peśalām M; tshon NP : mtshon DC; d kyis NP : kyi DC

123. Though an invisible object is originally the same night and day to a blind [person], it becomes light, as it were, when he perceives the word "daybreak".
124. Things such as place and time, etc. are, in a dream, delusions of consciousness: [similarly] a road, though short, is long to an energetic [traveller] who is tired.
125. Likewise it is of course also due to the occurrence of separation from their mistress that a day [which to others seems] like twenty-four minutes, lasts a hundred years to men in love.
126. By those [Bodhisattvas] who have experienced reality and personify it accordingly, *vyavahāra* is performed the way it is but not thought of as anything real.
127. The intelligent [Bodhisattvas] look upon this entire universe as a picture decorated with the colours of conceptual constructions, but they do not regard it as real in itself.

125. See Comm.: *chu tshod sum cu'i tshad kyi raṅ bźin yin na yaṅ* ... Possibly *chu tshod* renders *ghaṭikā*.

128. aho citraṃ citraṃ samaviṣamanimnonnatagatau 12b
dhiyā dhatte bhrāntiṃ viditam api bhūtārthavidhinā |
anādau saṃsāre hṛdayagagane bhāgalikhitair
alīkaiḥ saṃkalpais tribhuvanam idaṃ saṃgraham iva ||
| e ma'o bden min kun tu rtog pas thog ma med pa'i 'khor ba ru |
| sa gsum po 'di bsdus pa bźin du sems kyi nam mkha' dag dkyil du |
| bris pa'i mñam daṅ mi mñam mtho dman 'gro ba ṅo mtshar las ṅo mtshar |
| bden don lta bur 'khrul pas rig par yaṅ ni blo yis gzuṅ bar bya |

129. bhāvo hi yadi bhāvaḥ syāt kim abhāvaḥ punar bhavet |
tathatāsthirarūpatvān nānyathātvaṃ prapadyate ||
| gal te dṅos po dṅos gyur na || slar yaṅ dṅos med 'gyur ba ci |
| de bźin ñid brtan raṅ bźin phyir || rnam gźan ñid du mi 'thad do |

130. dharmān paśyati yo 'līkān nāmajātyādibhir guṇaiḥ |
viparyāsahataś citraṃ sa karoty asvare dive ||
| miṅ daṅ rigs sogs yon tan gyis || gaṅ gis chos rdzun mthoṅ gyur pa |
| phyin ci log gis bcom pa yi || mkha' khoṅs ri mo de byed do |

131. tasmāc cittasvabhāvānāṃ svabhāvo niḥsvabhāvatā |
dharmāṇāṃ yo 'nyathā vetti so 'paiti paramārthataḥ ||
| de phyir sems kyi raṅ bźin gyi || chos rnams raṅ bźin med pa ñid |
| gaṅ źig rnam pa gźan du rig || de ni don dam rig pa min |

132. kalpanā yady asadbhūtā śūnyatā ca satī yadi |
āvirbhāvatirobhāvāv ayatnāt svayam eṣyate ||
| gal te rtog pa yod min la || gal te stoṅ ñid yod na yaṅ |
| gsal ba daṅ ni mi gsal ba || raṅ ñid 'bad pa med par 'gyur |

128a ma'o DCA : ma NP; b dhiyā dhatte : dhiyāndhatte M; kyi AH : kyis NPDC; dkyil du AH : khyab par NPDC; c hṛdaya° : hṛta° M; d don NP : no DC
129a bhavo hi yadi bhāvasyāt M; c °sthira° : °thira° M; c brtan : bstan NPDC; d °tvaṃ : °tva M
130b gis NP : źig DC; rdzun AH : rnams NPDC; c vipraryāsahagaś cittaṃ M; yi NP : yis DC; d dive : dine M
131c rig DC : rigs NP; d rig : rigs NPDC

128. Oh, what a surprising phenomenon: In the beginningless samsara with its even, uneven, low and high levels [a yogin] with his intellect places this triple world – an illusion, but recognized in its real sense as false notions painted in portions – as a totality in the sky of his heart.
129. If a "thing" were a real entity, how could it become a non-entity again? Since the nature of things as they are is fixed, change is not possible.
130. One who, suffering from errors, regards phenomena falsely as having qualities such as names, genus, etc., is [like one] making a picture in the soundless sky.
131. Therefore the nature of things actually having mind as their nature is [simply] lack of independent nature. One who understands [things] otherwise misses the absolute sense!
132. *Opponent*: If a conceptual construction is unreal and emptiness is real [as you seem to claim, then the latter will] appear and [the former will] disappear automatically by itself!

129. Cf. MK, XIII.
130. For *nāmajātyādi-* (= *parikalpitasvabhāva*) cf. *Pramāṇasamuccaya*, I,3d.

133. nājñātā kalpanāpaiti kalpanāpagamaṃ vinā |
sthāpitā sthirarūpāpi śūnyatā na vibhāvyate || 13a
| mi śes na ni rtog mi ñams || rtog pa ñams pa ma gtogs par |
| sgrib byed brtan pa'i raṅ bźin can || stoṅ pa ñid ni gsal mi 'gyur |

134. bhedo hi nānayoḥ kaś cit kalpanevāsadātmikā |
paratantratayā samyagdṛṣṭā bhavati śūnyatā ||
| 'di dag dbye ba cuṅ zad med || rtog pa med par 'gyur źe na |
| gźan dbaṅ ñid kyis stoṅ pa ñid || yaṅ dag par ni mthoṅ bar 'gyur |

135. katham asyāṃ samāveśaḥ svabhāvatrayadarśanāt |
taddṛṣṭeḥ sarvadharmeṣu piṇḍagrāho nivartate ||
| ji ltar 'di la yaṅ dag źugs || ṅo bo ñid gsum mthoṅ ba'i phyir |
| de mthoṅ ba las chos kun la || ril por 'dzin pa ldog par 'gyur |

136. naikaṃ paśyann asaṃbhinnaṃ trirūpaṃ dṛśyate sphuṭam |
vāsanāvṛttisāmarthyāt kalpitam ujjvalaṃ tayoḥ ||
| gcig pu mthoṅ min tha dad pa || gsum gyi tshul du gsal bar mthoṅ |
| bag chags kyis bsgribs nus pa las || de la brtags pa gsal bar 'gyur |

137. hānatvāt kalpitārthasya paratantraḥ prakāśate |
svabhāvo 'dṛṣṭarūpatvād āditaḥ pracalann iva ||
| brtags pa'i don gyi dman pa las || gźan gyi dbaṅ ni rab tu gsal |
| daṅ po las ni rab gyos bźin || raṅ bźin ma mthoṅ tshul gyis so |

138. kramād apāsya tat tasya prakhyānaṃ śūnyatā punaḥ |
tam eva sthirayantīva jāyate hṛdi bhāsvatī ||
| rim gyis de yi snaṅ ba daṅ || bral na slar yaṅ stoṅ pa ñid |
| de ñid brtan por byed pa bźin || sñiṅ la gsal snaṅ skye bar 'gyur |

133a ñams DC : mñam NP; ma gtogs par NP : rtogs par byed DC
134b kalpa° : kalpi° M; T *male, sed* AH *affirm.* M; c paratantratayā : paratantra itayā M
135c las DC : la NP
136a paśyann asaṃ° : paśyasam M; min NP : mi DC (*cf.* AH); c vāsanāvṛtti° M *confirm.* AH; d ujjvalaṃ : bhūjvalan M; gsal NP : bsal DC
137a hāna° : dhyāna° M; °tārthasya : °tārtāsya M; brtags pa'i don gyi(s) NP : kun brtags rim gyis DCAH; d āditaḥ : ādita M
138c brtan NP : bstan DC; d skye bar DC : skyes par NP

133. *Reply*: A conceptual construction does not vanish [as long as] it is not recognized [as such]. Without the disappearance of conceptual constructions emptiness cannot be realized no matter how fixed and constant it [actually] is.
134. *Opponent*: Surely there is no [real] difference between these two: [Emptiness] has an unreal nature just as a conceptual construction has. – *Reply*: Emptiness [can only be] correctly experienced [through] the dependent [nature].
135. *Opponent*: But how does one penetrate into this [emptiness]? – *Reply*: By seeing the three natures [or characters of „things"]. By seeing them in all phenomena the belief in material unity ceases.
136. By seeing many as not separate [all] three aspects are seen distinctly. [However,] due to the actual power of *vāsanā* the imagined [aspect] appears [more] clearly than the two [other aspects].
137. The dependent nature shines clearly when the constructed object is in a state of cessation. It is [only] due to the fact that it is not [clearly] perceived that it initially springs up, as it were.
138. When it has gradually cast off the appearance of [the *parikalpitasvabhāva*], emptiness shines anew in one's mind sustaining that very [*paratantrasvabhāva*], as it were.

134. Strictly speaking there is a (psychological) difference: *kalpanā* is not *spaṣṭa* (cf. Comm.) whereas *śūnyatā* is.
135. Cf. YṢ, 48ab. – For *piṇḍagrāha* (Comm.: *gcig tu mṅon par źen pa*) see *Vimalakīrtinirdeśa*, p. 152; *Siddhi*, p. 521.
136. The "three" natures being neither *eka* nor *aneka* (*Triṃśikā*, 22; *Trisvabhāvanirdeśa*, 18,21; *Mahāyānasaṃgraha*, II,17) must be seen "synoptically" so as to penetrate *śūnyatā* (= *vijñaptimātratā*, v. 11).
138. This refers to the *darśanamārga* (Comm.): *Triṃśikā*, 28.

139. sāpi vidyudvad asthairyā kṣaṇam eti ca yāti ca |
sarvathānādikālasya dvayasyāsyaiva saṃplavāt || 13b
| de yaṅ glog bźin mi brtan pa'i || skad cig la ni 'oṅ źiṅ 'gro |
| rnam kun thog ma med dus kyi || gñis kyis de ñid bslad phyir ro |

140. astam ety anuyāty eva dvayam advayatāpadam |
punas tāvan na sā yāvat tanmadhye niścalīkṛtā ||
| slar yaṅ ji srid de dbus su || gyo med ma gyur de srid du |
| gñis daṅ gñis min go 'phaṅ dag || 'char źiṅ nub pa ñid yin no |

141. niścalībhūtā sā bhūyaḥ sahasrāṃśor ivodgatiḥ |
viruddhatvāt tamovṛtter nāvakāśaṃ prayacchati ||
| gyo med gyur nas phyir yaṅ ni || 'od zer stoṅ pa śar ba bźin |
| 'gal phyir mun pa 'jug pa yi || gnas skabs 'thob par mi 'gyur ro |

142. sāvasthā kāpy avijñeyā mādṛśaiḥ śūnyatocyate |
na punar lokarūḍhyaiva nāstikyārthānupātinī ||
| gnas skabs de yaṅ bdag 'dra bas || śes min stoṅ ñid du brjod mod |
| 'jig rten la grags med pa pa'i || don gyi rjes su lhuṅ ba min |

143. nāstitārūpataivāsyā vyavahārārthasaṃsthitā |
niḥsvabhāveṣu dharmeṣu kasya vā sto 'stināstite ||
| med pa ñid daṅ gzugs ñid de || 'di ni tha sñad don du yod |
| dṅos po med pa'i chos rnams la || yod dam med pa su yi yin |

144. na smartavyaṃ tvayety ukte smaraty eṣa niṣedhitam |
yathā tathaivāsacchabdād antaraṃ saṃprapadyate ||
| khyod kyis dran par mi bya źes || smras na bkag pa 'di dran pa |
| ji lta de ltar yod min pa'i || sgra las gźan ni rtogs par 'gyur |

139b źiṅ DC : bźin NP; c kyi DC : kyis NP
140a astam : aṣṭam M
141a °bhūtā° : °bhūya M; b ivodgatiḥ : ivorgatiḥ M; pa NP : par DC; c viruddhatvāt : virutvāt M; yi NP : yis DC; d prayacchati : priyagacchati M
142a bdag 'dra bas (*cf.* AH) : 'di 'dra bar NPDC (=S?); b mādṛśaiḥ (*sive* mādṛśā, *cf.* 13c) : mādṛśe M; d lhuṅ NPDC, *sed* AH *melius* 'braṅ
143a *male* NPDC, *sed bene* AH; de NP : do DC; b vyavahārthasastitā M; du yod : dam du DC; d °'sti° : °sta° M
144b niṣedhitam : niṣenitam M; d antaraṃ : āntaraṃ M; rtogs DC : rtog NP

139. But this [i.e. emptiness] being fickle like lightning comes for a moment and goes again. This is because these two [natures] always flow together from time without beginning.
140. As long as this [i.e. emptiness] has not been rendered immobile in them, all that while the state of non-duality goes to rest and betakes itself again to duality.
141. But once [emptiness] has been rendered immutable it does not leave any scope [for the "darkness" of duality] just as the arising of the sun [leaves no room] for the presence of darkness because it is obstructed.
142. People like me cannot understand what this state called emptiness [really] is. – On the other hand [the concept of emptiness] does *not* imply any notion of Nihilism because [negation] is [only] based on worldly convention.
143. The definition of this [i.e. emptiness] as non-existence is only valid in a conventional sense [and not in an absolute sense, for] how can there be existence and non-existence when [all] concepts [or phenomena] lack own-being?
144. As when one says: "You should not be concerned about it", the [person addressed] thinks of the prohibition [instead]. Exactly in this way a negative term suggests something else [without referring to an external object].

139. *dvaya* = *grāhyagrāhaka* (Comm.), cf. v. 25.
141. On the eighth *bhūmi* (Comm.), or *Acalā*.
142. On *rūḍhi* see e.g. *Nyāyakośa*, s.v.
143. Cf. RĀ.I.38 sqq.

145. vikalpād arthavijñānaṃ vikalpo 'py arthabuddhitaḥ |
dvayor vikalpadharmatvāt kāstitā kā ca nāstitā || 14[a]
| rnam par rtog las don rnam śes || don gyi blo las rnam rtog kyaṅ |
| gñi ga rnam rtog chos yin phyir || yod pa gaṅ yin med gaṅ yin |

146. nāstitāpy astitām eti bhāvyamānāśraye kva cit |
yady evam iṣyate prāptaṃ tadvad astitvam eva hi |
| rten ni gaṅ źig bsgoms pa yis || med pa yaṅ ni yod par 'gyur |
| gal te de bźin du 'dod pa || de bźin yod pa ñid kyaṅ thob |

147. evam astitvanāstitvasukhaduḥkhādyasammatam |
apekṣāsiddhitaḥ sarvaṃ dīrghahrasvādibhedavat ||
| de bźin yod daṅ med pa daṅ || bde sdug la sogs med par bźed |
| ltos pas grub pa de thams cad || riṅ thuṅ la sogs bye brag bźin |

148. duḥkhavyupaśamāt puṃsaḥ sukhaṃ nāma svakalpitam |
duḥkhaṃ ca sukhavibhraṃśād āpekṣikam idaṃ dvayam ||
| skyes bu'i sdug bsṅal źi ba la || bde ba źes byar raṅ gis brtags |
| bde ba ñams pa sdug bsṅal yin || gñis pa 'di ni bltos pas yin |

149. sarvam eveti vijñeyam apekṣātaḥ samutthitam |
ekam evānapekṣaiva paraiḥ kiṃ avagamyate ||
| bltos pa ñid las kun 'byuṅ bar || 'di dag thams cad śes par bya |
| gcig ñid la ni ma bltos par || gźan dag khoṅ du chud ma yin |

150. anyāpohena vijñānam anirūpitagocaram |
jāyate kvāpi saṃbhrāntam upadeśādisādhanaiḥ ||
| gźan sel ba yi rnam śes ni || spyod yul rnam par ma dpyad par |
| bstan pa la sogs sgrub pa yis || kha cig 'khrul pa yaṅ dag bskyed |

145a rnam NP : rnams DC; c vikalpa° : vijñāna° M
146a nāstitāpyatām eti M
148a °upaśamāt : °upasamāt M; b raṅ gis brtags AH : rab tu brtags NPDC (=S?) c; °vibhraṃśād : °vibhransād M; d bltos NPA : ltos DCH
149ac bltos NPA : ltos DCH; d ma NPDC : la AH
150b dpyad DCAH : spyad NP; c sgrub NPA : bsgrub DCH

145. Consciousness of meaning (*artha*) is due to conceptual construction. On the other hand conceptual construction is due to the idea of objective meaning. Since both of them possess the nature of *vikalpa* how can existence and non-existence [express the real]!
146. Non-existence may be changed into existence if developed on a certain substratum. If this is endorsed [by you] existence is of course established similarly.
147. Thus it is in the sense of dependent establishment that everything is generally accepted as "existence, non-existence, pleasure, pain, etc.", just as in the case of the distinction between long and short, etc.
148. A human being's notion of pleasure is a subjective concept, based on the allayment of pain. Again pain is due to the cessation of pleasure: They are interdependent.
149. Everything must be understood to have taken form in mutual relation. How can opponents [be so foolish as to] consider independence to be a unit!
150. Where consciousness has a field of reference not directly observed, it becomes erroneous on some basis through the exclusion of another [meaning] by means of teaching, etc.

145. Cf. Dignāga's (?): *vikalpayonayaḥ śabdā vikalpāḥ śabdayonayaḥ | kāryakāraṇatā teṣāṃ nārthaṃ śabdāḥ spṛśanty api ||*
146. Cf. *Pramāṇavārttika*, IV, 223-236; *Vākyapadīya*, III,3,60.
150. Here the *anyāpoha*-theory is used to substantiate *vijñaptimātratā*. Cf. again Dignāga's (?) oft-quoted: *tenānyapohaviṣayāḥ proktāḥ sāmānyagocarāḥ | śabdāś ca buddhayaś caiva vastuny eṣām asaṃbhavāt ||*.

151. varṇāḥ padāni vākyāni liṅgāni vacanāni ca |
kriyākārakasambandhā vitathatvād avācakāḥ || 14b
| yi ge tshig daṅ ṅag daṅ ni || rtags rnams daṅ ni tshig daṅ ni |
| bya ba byed pa'i 'brel pa daṅ || rdzun phyir brjod par byed ma yin |

152. śloko 'pi pañcabhiḥ pādais tribhir vā kiṃ nu neṣyate |
vākyasya vācyatantratvād ḍākinīsamayo bhavet ||
| tshigs bcad·tshig rkaṅ lṅa pa'am || gsum pa ru ni cis mi 'dod |
| brjod byed brjod bya la bltos nas || mkha' 'gro'i dam tshig bźin du 'gyur |

153. grahītavyeṣu bhāveṣu vidvanmanyaiḥ purātanaiḥ |
pātitaḥ kim ayaṃ lokaḥ śabdasaṃskārasaṃkaṭe ||
| chos rnams gzuṅ bar bya ba yin || sṅon gyis mkhas par raṅ 'dod pas |
| sgra rnams sbyar bas ñon moṅs la || 'jig rten pa dag ci phyir btsud |

154. eṣā nāseti vaktavye pṛṣṭaḥ ko nāma darśayet |
śiraḥ pradakṣiṇāvartaṃ bhaṅgurermeṇa pāṇinā ||
| 'di ni sna źes brjod pa na || mgo bo bskor bar gyur pa yi |
| lag ṅar bkug pa'i lag pa yis || dris la su źig ston par byed |

155. śilāpeṭakadṛṣṭāntaṃ lāghavaṃ gamitaḥ svataḥ |
śabdair ātmā ca lokaś ca śabdadardurarāśibhiḥ ||
| sgra yis bdag ñid 'jig rten pa || bdag ñid gus par 'gyur ma yin |
| sgra 'don pa yi sbal tshogs daṅ || brag gi dkyil gyi gab tshe bźin |

156. na cānyenānyasaṃvittir asambandhena yujyate |
kim asiḥ pātito 'nyatra karoty anyatra vikriyām ||
| gźan gyis gźan ni rig pa ru || 'brel pa med phyir mi rigs so |
| ral gri gźan la brgyab pa yis || gźan dag gcod par byed dam ci |

151a varṇāḥ : varṇṇā M; d avācakāḥ : avācakaḥ M; rdzun NP : brdzun DC; brjod AH : byed NP : rjod DC
152a tshig DC : tshigs NP; c brjod ... bltos NP : rjod ... ltos DC
153a bhāveṣu T : dharmeṣu M; b gyis NP : gyi DC
154c °pradakṣiṇāvartaṃ : pradakṣiṇāvartta M; bhaṅgurermeṇa *cum* T : bhaṅgureṇaiha M
155a °peṭaka° : °pelaka° M; yis NP : yi DC; b svataḥ : svatam M; c 'don DC : 'dod NP; d °dardura° : °durdvara° M; gab tshe DCAH : brag tshe NP
156b asambandhena : asaṃbadhena M

151. Vowels, words, statements, gender, number and action-agent relationships do not refer to [any external object], because they are not true [to any external reality].
152. Could one not accept a *śloka* in five or perhaps three *pādas*? It would be [purely according to one's own desire], like the ordinance of a fairy, since [the form of a] statement [merely] depends on [the "meaning"] to be expressed, [not on an external object].
153. If things can be grasped [directly without words] why have ancient [grammarians] passing for intelligent cast this world into the difficulties of Sanskrit grammar?
154. If one, when asked, can simply answer: "This is my nose", who would [take the trouble to] point towards his head turned towards the right and with his hand having a bent arm?
155. By [the use of] words having a multitude of intonations oneself and people [following one] are, on one's own accord, brought into an insignificance comparable to that of a casket of stones.
156. Moreover it is not possible to understand something else [i.e. an "external object"] by something else [i.e. a word], because they have no causal relationship. [A word only determines the meaning:] Surely, a sword struck at one thing does not cause havoc elsewhere!

156. Hypothetically there are two kinds of *sambandha: tādātmya* and *tadutpatti*, but neither applies to *vācya-vācaka* (Comm.). Instead the word determines meaning *arthāntaravyavacchedena* (cf. *Pramāṇasamuccaya*, V,1).

157. nirvyāpāritarūpeṇa ko vā keneha bhāvyate |
bhāvaḥ prakriyate vāpi bhāvenābhāvabhāvinā || 15a
| ma byas pa yi dṅos po ni || 'ga' yis gaṅ yaṅ mthoṅ ba med |
| dṅos po med pa'i ṅo bo yis | dṅos po rab tu bskyed pa yin |

158. bhāvasyābhāvasvabhāvo bhāvakāle 'svabhāvatā |
tenaivātītarūpo 'sau bhūta ity upagīyate ||
| dṅos po dṅos po'i raṅ bźin min || dṅos po'i dus na dṅos med phyir |
| de ñid phyir na 'das pa'i dṅos || 'byuṅ ba źes na brjod pa yin |

159. mahābhūtāny api prāhur ata eva hi tāyinaḥ |
sarvabhūtāgrabhūtatvān niruktapadapeśalāḥ ||
| de ñid phyir na skyob pa yis || 'byuṅ ba źes ni rab tu gsuṅs |
| 'byuṅ ba kun gyi 'byuṅ mchog phyir || ṅes pa'i tshig la mkhas pa yin |

160. ekatra śatadhir nāsti nāpi yāvac chataṃ tathā |
tathāpi śatam ity ukte bhrāntir bhavati cetasi ||
| gcig la brgya yi blo skye min || de bźin brgya yi bar la'aṅ med |
| de bźin du yaṅ brgya brjod pa || sems ni 'khrul pa gyur pa yin |

161. adṛṣṭe vāpi dṛṣṭe 'pi kiṃ tenādhigatātmani |
vacanādyupadeśena svargādau vā ghaṭe 'pi vā ||
| mtho ris sogs sam bum pa 'am || mthoṅ ba 'am ni ma mthoṅ ba |
| de yi bdag ñid rtogs 'gyur na || tshig tu ston pas ci źig bya |

162. hastī sairāvaṇahastī striyaś cāpsarasaḥ striyaḥ |
nāpūrvā pratibhā tatra dṛṣṭotkṛṣṭaiva jāyate ||
| glaṅ po daṅ ni sa sruṅ glaṅ || bud med daṅ ni lha'i bud med |
| de las sṅa na med blo med || mthoṅ ba las ni mchog tu skye |

157a nirvyāpārita° : nirvyāpāra° M; yi DC : yis NP
159d °pada° : °padam M
160b tathā : ta M
161a sam NP : pas DC
162d dṛṣṭotkṛṣṭaiva : dṛṣṭotkaṣṭeva M

157. Which entity can be manifested by a [word-] entity the structure of which remains unaltered? Or, alternatively, [which entity] can be created by a [word-] entity which [by being changed] becomes non-existent?

158. An entity does not [really] have the nature of an entity, [because] at the time of becoming [i.e. change] it does not retain its original nature. Exactly because of this [change] a thing which is past is said to "have been" [and be no more].

159. For this very reason the Buddhas, who are experts in derived words, have also spoken of the "*big* have-beens" [i.e. the elements], i.e. because they are the foremost of all [the elements, or] "have-beens".

160. The idea of "a hundred" does not refer to *one* object, nor does "a hundred" refer to that amount [of separate individuals]. And yet, when it is said that there are a hundred the error arises in one's mind!

161. What then is the use of teaching in words, etc. about something invisible such as heaven, etc., or about something visible such as a jar, if the nature of these is already understood [directly]?

162. An elephant [i.e. as a concept] includes Indra's elephant; women [in general] also [include] female divinities: In such cases no new idea [arises]; it is simply derived from [previous] experience.

157. Against those who conceive *śabda(tattva)* as a creative principle of *artha*, cf. *Vākyapadīya*, I,1 sqq.
158. Cf. *Karmasiddhi*, §15; *Kośa*, V. p. 58, against Sarvāstivāda.
159. Allusion to *niruktipratisaṃvid* (obtained on the ninth *bhūmi*).
160. *gźan yaṅ sgra'i rnam par rtog pa'i yul bstan pa'i phyir* (Comm.).
162. Cf. M. Hattori, "*Apoha* and *Pratibhā*", in *Sanskrit and Indian Studies*, Dordrecht-Boston-London, 1980, esp. p. 65 (ref. to *Pramāṇasamuccaya*, V,47).

163. paśyaty anyad vadaty anyac chrutvāpy anyat prapadyate |
tathāpy unmattaval loko nātmānam avabudhyate || 15b
| mthoṅ ba gźan yin smra ba'aṅ gźan || thos pa gźan yin rtogs pa'aṅ gźan |
| de ltar 'jig rten smyon pa bźin || bdag ñid khoṅ du chud ma yin |

164. unmatto 'smīti jānīyād unmattaś ced bhaved asau |
naivonmattasvayaṃjñāne vibhramo mada ucyate ||
| bdag ñid smyon pa yin źes pa || de ni ji ltar smyon yin 'gyur |
| yaṅ dag raṅ śes smyon pa min || rnam par 'khrul pa smyon par brjod |

165. deśādiniyatākāraṃ yataḥ khyāti jagattrayam |
tathā ca na hi tad bhrāntaṃ vijñaptir ata eva hi ||
| yul sogs ṅes pa'i rnam par ni || 'gro ba gsum po gaṅ snaṅ ba |
| de phyir de ni 'khrul ma yin || rnam par rig yin de yi phyir |

166. hastīty arthas tadākāras tadabhāvaś ca paṇḍitaiḥ |
yathāsaṃkhyena vijñeyāḥ svabhāvāḥ kalpitādayaḥ ||
| glaṅ po'i don daṅ de'i rnam pa || de ñid dṅos med mkhas pa yis |
| kun brtags la sogs raṅ bźin rnams || rim pa bźin du śes par bya |

167. arthaśūnye 'rthanirbhāse mithyārthagrahavastuni |
ekasminn eva mātaṅge māyākāravinirmite ||
| sgyu ma mkhan gyis sprul pa yi || glaṅ po gcig pu kho na la |
| don stoṅ don du snaṅ ba daṅ || gzuṅ ba'i dṅos po rdzun don yin |

168. evaṃ saṃpaśyataḥ pūrvam arthagrāho nivartate |
paratantratadākāraṃ cittam asya pravartate ||
| de ltar yaṅ dag mthoṅ bas sṅar || don du 'dzin pa ldog par 'gyur |
| gźan dbaṅ de yi rnam pa ni || de yi sems las byuṅ ba yin |

163a vadaty : vahaty M; yin NP : min DC
165c bhrāntaṃ : bhrāntā M
166b paṇḍitaiḥ : paṇḍitai M; yis : yin NPDC; c yathāsaṃkhenavijñeyā M; brtags NDC : btags P; d svabhāvāḥ : svabhāvā M
167a gyis ... yi NP : gyi ... yis DC; d māyākāra° : māyāra° M; rdzun NP : brdzun DC
168a bas DC : ba NP; c parataṃtratadākāra M

163. One experiences one thing [i.e. *svalakṣaṇa*], expresses another [i.e. *sāmānyalakṣaṇa*], learns one thing [indirectly], understands another [directly]. Thus, like a madman, people do not understand themselves!
164. [How] can a certain person be mad if he knows: "I am mad"? Error is certainly not called madness when one recognizes one's "madness".
165. Since the triple world appears under the form of the necessity of space [and time], therefore it cannot, of course, be erroneous in that sense: It is, of course, an [orderly] manifestation of consciousness.
166-167. Philosophers must understand the [three] natures, viz. the imagined, etc. by turns: the object "elephant", its appearance and its absence based on one single elephant created by a magician [and respectively] being empty of objective status, having objective appearance and being the basis of belief in an external thing which is false.
168. To a [yogin] considering [the three natures] thus together, the belief in an external object is the first to cease while mind appears before him having that image of the dependent [nature].

163. A reminiscence of *Gītā*, II,29, q.v.
165. Cf. *Viṃśatikā*, 2 sqq.
166. A stock example, see *Trisvabhāvanirdeśa*, 27-30; *Mahāyānasūtrālaṃkāra*, XI,15 sqq.
167. Cf. v. 219.

169. tad asyākārakaluṣam arthasyābhāvadarśanāt |
bhūmyāṃ nirvāsanaṃ paścād aṣṭamyāṃ vinivartate ||
| rnam pa de yi rnog pa yaṅ || don gyi dṅos po med mthoṅ bas |
| bag chags spaṅs pa'i phyi nas ni || sa brgyad pa la ldog par 'gyur |

170. nivṛtte cittacakre tu na punaḥ saṃsaraty ayam | 16[a]
pariniṣpannadharmatvād bhramaty abhavasaṃbhavaḥ ||
| sems kyi 'khor lo ṅes ldog na || phyir yaṅ 'khor bas 'khor mi 'gyur |
| yoṅs su grub pa'i chos yin phyir || 'on kyaṅ yaṅ dag skye ba 'byuṅ |

171. citrastha iva niśceṣṭo nirākṛto nirutsukaḥ |
nāsāv ujjhati nādatte kiṃ cid advayagocaraḥ ||
| ri mor bris bźin gyo ba med || rtog pa med ciṅ 'dod pa med |
| de ni gñis med spyod yul phyir || len daṅ 'dor ba cuṅ zad med |

172. praṇidhānabalādhānād anādyantabhavatraye |
nirvikalpo 'pi lokasya tamoghnaḥ sūryabimbavat ||
| smon lam rnams kyi mthu yis ni || thog mtha' med pa'i srid gsum du |
| rtog pa med par 'jig rten gyi || mun pa sel byed ñi ma bźin |

173. ata eva ca kartṝṇāṃ puṃsāṃ karmaphalaṃ ca yat |
tāyinaḥ kalpanārūpaṃ tasya prāhuḥ śubhāśubham ||
| de phyir byed pa po rnams daṅ || skyes bu'i las 'bras gaṅ yin pa |
| de yi dge daṅ mi dge ba || skyob pas rtog pa'i ṅo bor gsuṅs |

174. dharmādharmau tapas tyāgaḥ saṃyamo niyamo damaḥ |
tiryañco nārakāḥ pretā manuṣyāḥ sadivaukasaḥ ||
| chos daṅ chos min dka' thub gtoṅ || bsdams daṅ ṅes bsdams dul ba daṅ |
| dud 'gro dmyal ba yi dags daṅ || lha daṅ bcas pa'i mi rnams daṅ |

169b gyi DC : gyis NP; d aṣṭamyāṃ : aṣṭamī M
170a ldog NP : log DC; d *cf.* T
171d 'dor ba NP : 'dod pa DC
173b puṃsāṃ karmaphalaṃ : pusāṃ karmaphala M; d tasya prāhuḥ M *illeg.*
174a dharmādharmau tapas : dharmadharme tipas M; gtoṅ DC : stoṅ NP

169. Later on, on the eighth level (*bhūmi*), the impurity of the [dependent] image, being without residues, disappears by seeing the non-existence of that thing [viz. *paratantrasvabhāva*].
170. But when the wheel of mind has stopped the [Bodhisattva] migrates no more. Still [his] birth revolves because he has the nature of being perfect.
171. He is unmanifest, desireless and motionless like a portrait. Having the absolute as his abode he neither abandons nor assumes anything.
172. Due to the power of his [previous] vows in the triple world without beginning and end he destroys the darkness of the world, without conceptual constructions, like the disc of the sun.
173. And this is why the Buddhas have stated that even the good and the bad karmic result of people who act has the nature of conceptual construction.
174- Right and wrong, penance, renunciation, restraint, observance,

169. Cf. v. 141.
170. Here *abhava-* (not *athavā* as T.?) is almost = *saṃsāra*, cf. CPD, s.v. Or, perhaps better: He roams without being born in *bhava*, Cf., in any case, the idea of *saṃcintyabhavopapatti* discussed by G.M. Nagao, "The Bodhisattva returns to this world", in *The Bodhisattva Doctrine in Buddhism*, Ontario, 1981, esp. p. 68.
174. See the sūtra quoted MA, p. 175; CS,III,57.

175. bhūtāni bhautikāḥ skandhā dhātavaḥ śāsanaṃ muneḥ |
śāstā ca śrāvakāś caiva sarvā saṃvṛtideśanā || 16[b]
| 'byuṅ daṅ 'byuṅ 'gyur phuṅ po daṅ || khams daṅ thub pa'i bstan pa daṅ |
| ston pa daṅ ñi ñan thos te || thams cad kun rdzob yin par bstan |

176. ādikarmikalokasya paramārthāvatāraṇe |
upāyas tv eṣa saṃbuddhaiḥ sopānam iva nirmitaḥ ||
| daṅ po'i las can 'jig rten pa || dam pa'i don la gźug pa'i phyir |
| thabs 'di rdzogs pa'i saṅs rgyas kyis || skas kyi them pa lta bur gsuṅs |

177. ante viśīryate sarvam iti bālopalāpanam |
avācyam anirūpyaṃ ca kim apy anyat prakāśate ||
| de ltar byis pas brjod pa rnams || mthar ni thams cad 'jig pa yin |
| brjod par bya min dpyad du med || cuṅ zad gźan yaṅ bsal ba yin |

178. tatrākāśaprakāśo 'sau prakāśayati śūnyatām |
ātmanaḥ śūnyatāyāś ca sthito niṣkiṃcane pade ||
| de la nam mkha' gsal ba 'dis || stoṅ pa ñid ni gsal bar byed |
| bdag ñid daṅ ni stoṅ pa ñid || cuṅ zad gnas pa'i gnas pa med |

179. apaśyan kiṃ cid apy asmin yathoddiṣṭena vartmani |
hasatīva jagat kṛtsnaṃ prahataṃ śamathājitam ||
| ji skad bsṭan pa'i lam 'di na || cuṅ zad kyaṅ ni mthoṅ ba med |
| ñams śiṅ źi ba spaṅs pa yi || 'jig rten ma lus bźad gad bźin |

180. paurāṇīm ātmanaś cāpi tadgrahaikarasātmatām |
cintayann api yaḥ sadyo lajjām evopagacchati ||
| bdag ñid kyi ni sṅon gyi rabs || de gzuṅ ba yi ro gcig dṅos |
| gaṅ źig sems par byed na yaṅ || gdon mi za bar ṅo mtshar 'gyur |

176b gźug DCAH : bźugs NP; d them DC : 'theg NP
178d niṣkiṃcane : naiḥkeñcane M
179a apaśyan : apapaśyan M; na : ni NPDC; b vartmani : vatamani M; c yi DC : yis NP
180a kyi NP : kyis DC; b gzuṅ NP : bzuṅ DC; c yaḥ sadyo : yat sadyaṃ M

175. self-control, animals, inhabitants of hell, spirits, human beings and heaven-dwellers; the gross elements, the material derivations, the [five] aggregates, the [eighteen] elements, the Buddha's teaching, the Teacher and the Disciples all [belong to] the conventional teaching.

176. However, this device has been made by the Perfect Buddhas as a staircase in order to guide the world of novices to the absolute.

177. To say that in the end it all vanishes, is a pedagogical device. Something else that cannot be expressed or analysed appears [instead].

178. Dwelling in the unconditioned abode, resembling space, the [Bodhisattva] illumines the emptiness of himself and of emptiness.

179. Without, as pointed out, seeing anything on this way [the Bodhisattva] laughs, as it were, at the entire world which is tormented [by passions, etc. and] deprived of tranquillity.

180. But if he also considers his own previous state of being totally imbued by that belief [in samsara] he instantly becomes ashamed.

176. *ādikarmika*: CPD, s.v.; *Bodhi[sattva]caryāvatārapañjikā*, p. 256, n. 2. – cd occur as *Pañcakrama*, II,2cd.
177. *bālopalāpana*, etc.: CS,III7,n.; *Vākyapadīya*, II, 238.
179. Cf. BV, 95.

181. yadi sarvam idaṃ śūnyaṃ dharmārambho nirarthakaḥ | 17ᵃ
yasya śūnyaṃ kṛtārthatvāt tasya satyaṃ nirarthakaḥ ||
| gal te 'di kun stoṅ ñid yin || dge ba'i rtsom pa don med 'gyur |
| gaṅ gi stoṅ ñid don byas pa || bden te de la don med yin |

182. pāpārambho 'pi naivāsya sutarāṃ yujyate tadā |
śūnyatādṛg aho yogī rikte muṣṭiṃ na bandhate ||
| de tshe sdig pa'i rtsom pa yaṅ || de yis śin tu mi rigs so |
| gaṅ tshe stoṅ mthoṅ rnal 'byor pas || chaṅ pa stoṅ bźin 'chiṅ ba med |

183. kalpanāpatitānāṃ tu sarvam etad ananyathā |
kāryakāraṇabhāvena saṃsāre tatphalāptitaḥ ||
| rtog pa'i naṅ du lhuṅ ba la || de dag thams cad gźan ñid 'gyur |
| rgyu daṅ 'bras bu'i dṅos po yis || 'khor ba'i 'bras des thob phyir ro |

184. svapnanirvartitānāṃ tu karmaṇām kiṃ śubhāśubham |
na prabuddhaḥ phalaṃ bhuṅkte svapna evākhilo naraḥ ||
| rmi lam na byas las rnams la || dge daṅ mi dge ci źig yod |
| ma sad par yaṅ 'bras mi myoṅ || ma lus rmi lam ñid na yaṅ |

185. prabodhe 'sad iti jñānāt svapne vṛtter asat phalam |
tenaivāsty udite jñāne sarvasyānte vṛthā phalam ||
| sad na med par śes pa'i phyir || rmi lam 'jug pa'i 'bras bu med |
| de phyir ye śes skyes pas na || thams cad kyi 'bras mtha' ru rdzun |

186. svapnālātendrajālānām abhinnam udayavyayam |
hetubhāve phale caiva nanu sarvaṃ yad īkṣyate || 17ᵇ
| rmi lam mgal me mig 'phrul ni || skye daṅ 'gag la tha dad med |
| rgyu daṅ 'bras bu'i dṅos po ni || gaṅ gis thams cad yaṅ dag mthoṅ |

181c gi DC : gis NP; d nirarthakaḥ : nirakaḥ M; de la : don la NPDC
182d bandhate : vadhyate M
183c yis : yi NPDC
184a °nirvartitānāṃ : °nirvṛrttitānān M; la DC : las NP; c bhuṅkte : bhukte M
185b vṛtter : vṛttir M; c jñāne : jñānam M; d rdzun NP : brdzun DC
186b abhinnam : abhyannam M; la NP : pa DC

181. *Opponent*: If everything is empty, exertion in the Law is futile! – *Reply*: [No, it is only] true that [exertion in the Law] is futile to the [Bodhisattva] to whom it is empty because he has achieved his purpose.
182. [When a yogin abides in emptiness] then he can certainly still less be engaged in evil. Oh, a yogin who sees emptiness does not clench his fist "in vain"!
183. But to those who have lapsed into conceptual constructions all this remains unchanged, because they obtain the result in samsara [in accordance] with the law of cause and effect.
184. How can any of the actions performed in a dream [really] have a good or bad [result]? When he wakes up nobody enjoys the fruit [experienced] only in the dream.
185. When one is awake and understands that it is unreal the fruit due to activity in a dream [proves to be] unreal. Therefore, the fruit of every [action] is false once understanding has finally arisen.
186. It makes no difference whether dreams, firebrands or illusions arise or cease. Surely, everything looked upon as "cause" or "effect" is [likewise illusory].

181. Cf. MK.XXIV.1: *yadi śūnyam idaṃ sarvam* ... etc. Comm. explains: *'di mos pa spyod pa'i gnas skabs na bsod nams kyi tshogs bsags pa'i stobs kyis sa brgyad pa la sogs pa thob pa'i byaṅ chub sems dpa' de stoṅ pa ñid la gnas pa skye'o źes bya ba'i don to.*
182. For the example of *ārambhavaiyarthya* cf. Buddhapālita's comm. to MK,I, 4d: *ci khyod nam mkha' la khu tshur dag gis brdeg gam.*
183. For *ananyathā* see CPD s.v. *an-aññathā*.
184. Cf. *Viṃśatikā*, 17cd.

187. anyedyur viṣayā bhuktā ye svapne ye ca tatkṛte |
bhedo 'dya vada kas teṣāṃ svabhāvānubhavaṃ prati ||
| ñi ma gźan la yul myoṅ daṅ || gaṅ źig rmi lam des sad daṅ |
| raṅ bźin ñams su myoṅ ba na || de dag bye brag gaṅ yin smros |

188. pratītyodpadyate yad yat tat tac chāntaṃ svabhāvataḥ |
māyāṅgānīva saṃsṛjya māyākāreṇa darśitam ||
| gaṅ daṅ gaṅ ni rten ciṅ 'byuṅ || de daṅ de yi raṅ bźin źi |
| sgyu ma'i yan lag tshogs pa yis || sgyu ma mkhan gyis ston pa bźin |

189. vāsānām iva bhāvānāṃ bhinnānām apy anekadhā |
na bhedo bhasmanaḥ kaś cid dagdhānāṃ śūnyatāgninā ||
| rnam pa du ma tha dad pa || gos 'dra ba yi dṅos po rnams |
| stoṅ ñid me yis bsregs pa na || thal bar bye brag 'ga' yaṅ med |

190. lokadvayam idaṃ dagdhvā sattvabhājanasaṃjñakam |
ātmanā sāpi tatraiva jvalanolkeva dahyate ||
| snod daṅ sems can źes bya ba'i || 'jig rten gñis ka bsregs nas ni |
| bdag ñid de yaṅ de ñid du || me lce bźin du bsregs pa yin |

191. śūnyatāvahninirdagdham evaṃ paśyañ jagattrayam |
na kva cid rajyate yogī saṃsāraṃ vicarann api ||
| stoṅ ñid med yis ṅes bsregs par || de ltar 'gro ba gsum mthoṅ bas |
| 'khor ba ru ni ġnas pa na || 'ga' la'aṅ chags min rnal 'byor pa |

192. na pracāro na cācāro na vicāro na gocaraḥ |
jāyate 'sya tadā sūkṣmo yadā śūnye 'vatiṣṭhati || 18[a]
| gaṅ tshe stoṅ ñid la gnas pas || rab tu spyod min spyod pa'aṅ min |
| dpyod pa ma yin spyod yul min || de tshe de la phra mor 'byuṅ |

187(=188 *in* M [187=MK,I,1]; *seqq. ut* T)b tatkṛte : tatkṛye M; des H : ṅes NPDCA; c na NPAH : ni DC; d svabhā° : bhā° M; smros NP : smos DC
188d mākaroyamadarśitaḥ M; gyis DC : gyi NP
189a vāsānām : vāsanam M
190a dagdhvā : vā M
191a °nirdagdham : nidagdham M
192b spyod *bis* DC : dpyod *bis* NP; c sūkṣmo : saukṣmā M; dpyod NP : spyod DC

187. Now tell me, what is the difference between objects enjoyed on a certain day and those based on them in a dream as far as the experience of their nature is concerned?
188. Everything which arises in dependence is calm by nature, just like [an elephant, etc.] shown by a magician having collected the magic requisites.
189. Once things, though variously different like clothes, have been consumed by the fire of emptiness there is no difference as far as their ashes are concerned.
190. Once it has consumed the two worlds, viz. the personal and the inanimate, [emptiness] burns there by itself, like a flaming torch.
191. When the yogin thus sees the triple world consumed by the fire of emptiness he does not desire anything even if he traverses samsara.
192. When he abides in emptiness he is not subject to the slightest application, behaviour, discrimination or sphere of action.

188. Cf. MK.VII.16ab: *pratītya yad yad bhavati tat tac chāntaṃ svabhāvataḥ*. – For the *māyāgaja* see CS,III,29 (with ref.).
189. Quoted *Śūnyatāsaptativivṛtti* (TD, No. 3867, 339a).
192. Cf. *Kāśyapaparivarta*, §135 (see de Jong, *Buddhist Studies*, p. 517); CS,III,23.

193. śūnyatāvasthitaḥ paścāt sarvendhanavivarjitaḥ |
nirvāṇe kṛṣṇavartmeva nirupākhyo bhavaty asau ||
| stoṅ ñid la gnas phyin chad ni || bud śiṅ bźin du thams cad spoṅ |
| me bźin yoṅs su mya ṅan 'das || de ni lhag ma med par 'gyur |

194. tathābhūtas tu niḥsaṅgo nirupākhyo nirañjanaḥ |
nāpi dhūmāyate bhūyo nāpi jvalati yogavit ||
| de ltar gyur pa thogs pa med || gos med chags pa yod ma yin |
| phyir yaṅ du ba 'byuṅ ba med || rnal 'byor rig pas yaṅ 'bar med |

195. ajvalan śāntim āyāti śāntaś cāpy upaśāntatām |
upaśāntaḥ praśāntatvaṃ praśāntaḥ śītatāṃ punaḥ ||
| 'bar ba med pa źi ba thob || źi bas kyaṅ ni ñer źi ñid |
| ñe bar źi bas rab źi ñid || rab tu źi bas yaṅ bsil ñid |

196. śītībhūto niruṣṇatvaṃ niruṣmo 'jvara ucyate |
ajvaro virajāḥ śuddho nirdvandvo nirupadravaḥ ||
| bsil bar gyur pas gduṅ med ñid || gduṅ ba med pas rims med brjod |
| rims med pa yis rdul med dag || gñis med gnod pa med pa yin |

197. nirmamo nirahaṃkāraḥ samuttīrṇabhavārṇavaḥ |
na punaḥ spṛśyate jātyā nirjātir mriyate na ca ||
| bdag gi med pas ṅar 'dzin med || srid pa'i rgya mtsho yaṅ dag brgal |
| phyir yaṅ skye ba len mi byed || skye med de la 'chi ba'aṅ med |

198. nirasto jātimṛtyubhyām amṛtaṃ padam aśnute | 18[b]
taṃ nayaṃ prāpya bhūyo 'pi prāptavyaṃ nādhigacchati ||
| skye daṅ 'chi ba spaṅs pa yis || bdud rtsi'i go 'phaṅ ñams su myoṅ |
| tshul de thob nas phyir yaṅ ni || 'thob par bya ba dmigs pa med |

194c dhūmāyate : bhūmāyate M
196a niruṣṇatvaṃ : nirupyatvam M; he rims *bis* DC : rim *bis* NP
197a gi DC : gis NP; ṅar AH : raṅ NPDC; d mriyate : miyate M
198b aśnute : asnute M; 'thob NP : thob DC

193. Later, being absorbed in emptiness and devoid of all "fuel", he becomes indescribable, like fire in extinction.
194. Being thus without clinging, indescribable and unmanifest, the yogin does not "smoke" or "blaze" any more.
195. When he is not aflame [a yogin] becomes extinct, when he is extinct he becomes peaceful, when he is peaceful he becomes tranquil, when he is tranquil he becomes cool.
196. When he has become cool he becomes free from heat, being free from heat he is said to be free from fever. Being free from fever he is passionless, he is clean, free from duality and free from distress.
197. Being free from possessiveness and free from egotism he has crossed the ocean of existence. He is not touched by rebirth any more. Not being born any more he does not die any more.
198. Having got rid of birth and death he obtains the immortal stage. Having attained this principle he does not encounter anything more worth attaining.

193. Cf. *Manusmṛti*, II.94. – For *nirupākhya* see Steinkellner, *Dharmakīrti's Pramāṇaviniścaya, II, Teil II*, Wien 1979, p. 89, n. 323. Also *Vākyapadīya*, III,3, *passim*.
194. Allusion to the first *abhijñā*, see *Mppś*, p. 1810.

199. nāpi saṃsārajair duḥkhaiḥ sukhair vā duḥkhahetubhiḥ |
pratighānunayau dhatte sarvatropekṣataś caran ||
| 'khor bar skye ba'i sdug bsṅal daṅ || sdug bsṅal gyi rgyu bde bas yaṅ |
| 'dod chags źe sdaṅ 'chaṅ ma yin || thams cad du ni btaṅ sñoms spyod |

200. sāpekṣaḥ kṣīyate sarvaiḥ kṣatāpekṣo 'kṣataḥ sadā |
akṣato 'kṣaram āyāti kṣarate nākṣatākṣaraḥ ||
| bltos daṅ bcas pa thams cad 'jig || bltos med rtag tu 'jig pa med |
| 'jig pa med pas mi 'gyur thob || 'jig med 'gyur ba med par źugs |

201. pratiṣṭhām akṣare labdhvā na kva cit pratitiṣṭhati |
nirvāṇe saṃsṛtau vāpi vaśitāvibhutāvaśāt ||
| 'jig pa med pa'i gnas thob pa || gaṅ la'aṅ gnas pa ma yin no |
| mya ṅan 'das pa'am 'khor ba la || dbaṅ thob khyab bdag dbaṅ sgyur phyir |

202. sa vaśī sa muniḥ śāstā sa kṛtī sa tathāgataḥ |
sugataḥ sa ca yasyetthaṃ jñānaiśvaryavijṛmbhitam ||
| de dbaṅ de thub de ston yin || bya ba byas te de bźin gśegs |
| bde bar gśegs de'aṅ gaṅ yin pa || ye śes dbaṅ phyug rnam 'phrul ba'o |

203. viṣayeṣv atisaktasya bālasyākṛtacetasā |
śūnyatādeśanāṃ śrutvā dīyate hṛdayaṃ dvidhā ||
| yul la śin tu chags pa ni || byis pa'i sems ni ma sbyaṅs pas |
| stoṅ ñid bstan pa thos pa yis || sñiṅ ni gñis su 'gas par 'gyur |

204. udāradharmaśravaṇād bhadramitropasevanāt | 19[a]
gotrataś cāvatāro 'tra bhavaty ātaptakāriṇām ||
| rgya che ba yi chos thos daṅ || bśes gñen bzaṅ po bsten pa daṅ |
| rigs ldan 'bar bar byed pa ni || 'di la 'jug par 'gyur ba yin |

199b gyi : gyis NPDC; yaṅ NP : kyaṅ DC
200a kṣīyate : kṣaśyate M; b bltos *bis* NP : ltos *bis* DC; c 'kṣaram : 'ram M; d źugs NP : bźugs DC
201a 'jig DC : 'jigs NP; sgyur NP : bsgyur DC
202c de'aṅ NP : te'aṅ DC
203a atisaktasya : api śakrasya M; b °cetasā : °cesā M
204a yi DC : yis NP

199. Living totally indifferent he does not conceive repugnance or affection [created respectively] by the sufferings born in samsara and the pleasures causing suffering.
200. If he is dependent [upon them] they all ruin him. If his dependence [upon them] has come to an end he is uninjured for ever. Being uninjured he becomes immovable. Being uninjured and immovable he does not perish.
201. When he has taken his position in the immovable he is not posited anywhere in nirvana or samsara, because he is in a position to control power.
202. He who has thus a manifestation of dominion of intuition (*jñāna*) is a controller, an ascetic, a teacher, an expert, a Tathāgata and a Sugata.
203. When a simpleton too strongly attached to sense objects has listened to the instruction in emptiness with an undisciplined mind, his heart bursts in two.
204. But by listening to the noble Dharma, by serving a good friend [i.e. his teacher], those [Bodhisattvas] who act zealously will penetrate this [instruction] by virtue of their gotra.

201. Cf. Nagao, *loc. cit.* – For the ten kinds of *vaśitā* acquired on the eighth *bhūmi* see BHSD for ref.
204. For the term *gotra*, Schmithausen, *op. cit.*, p. 114; D. Seyfort Ruegg, *La théorie du tathāgatagarbha et du gotra*, Paris 1969, *passim*. – For *ātaptakārin* see BHSD, s.v.

205. nityodyuktaś ca prayukto mārgam enam anuvrajan |
nacirāt sarvadharmāṇāṃ nairātmyam adhigacchati ||
| rtag tu brtson daṅ sbyor ldan pa || lam 'di la ni rjes źugs pas |
| riṅ por mi thogs chos rnams kun || bdag med pa ni rtogs par 'gyur |

206. na dharmo dharmatāprāptyai bhavaty aparibhāvitaḥ |
kim apītaṃ chinatty ambu tṛṣṇāṃ śravaṇadarśanaiḥ ||
| chos 'di yoṅs su ma bsgoms pas || chos ñid thob par mi 'gyur te |
| chu ni thos daṅ mthoṅ ba yis || ma 'thuṅs skom pa ji ltar bzlog |

207. vṛttasthaḥ śrutavān prājñaḥ puṇyasaṃbhārasaṃbhṛtaḥ |
viṣayān viṣavat paśyan kāyajīvitaniḥspṛhaḥ ||
| tshul gnas thos daṅ śes rab ldan || bsod nams tshogs ni yaṅ dag bsags |
| yul rnams la ni dug bźin blta || lus daṅ srog la chags pa med |

208. bhavane vā vane vāpi bodhisattvaḥ samāhitaḥ |
ārurukṣuḥ padaṃ bauddham ādau nairātmyavartmanā ||
| khyim mam yaṅ na nags su ni || byaṅ chub sems dpa' mñam gźag ste |
| daṅ por bdag med lam gyis ni || saṅs rgyas go 'phaṅ la 'jug pas |

209. lokārtham ātmanaḥ kṛtvā svārtham aṅgaṃ kṛpātmakaḥ |
lokasyaiva ca dharmāṇāṃ svabhāvatrayabhāvanām || 19[b]
| 'jig rten don ni gtso bor byas || raṅ don źar mdzad thugs rje'i bdag |
| 'jig rten ñid daṅ chos rnams ni || raṅ bźin gsum gyi ṅo bo ñid |

210. bhāvayed gṛhibhūto 'pi labdhvā kṣaṇam api kṣaṇam |
baddhvā paryaṅkam ādhāya nāsāgre niścalaṃ manaḥ ||
| skad cig tsam yaṅ skabs ldan na || khyim par gyur pa yin yaṅ bsgom |
| skyil mo kruṅ ni bcas nas su || sna rtser gyo ba'i yid bsdus la |

205a prayukto *om.* M
206 Q *corrup.*
207a vṛtta° : vṛta° M
208a vā vane : bhāvage M; b gźag DC : bźag NP; d 'phaṅ DC : 'phaṅs NP
209b rje'i DC : rje NP

205. Again, a yogin who is ever-strenuous following this method will soon understand that all phenomena are devoid of self.
206. Unless it is penetrated a dharma cannot lead to the attainment of the nature of dharmas. Surely, water not imbibed cannot quench one's thirst merely by one's listening to or looking at it!
207. A virtuous, learned and intelligent [Bodhisattva] who has amassed the collection of merit does not cherish his body or life if he considers the sense objects to be like poison.
208- Whether he is at home or in the forest a Bodhisattva is concen-

207. Allusion to *Kośa*, VI,5, q.v. See also CŚ, XII,1.

211. bhogān evāvidūrasthān vitathān upalāpakān |
ālambanaṃ puras kṛtvā yathāprakhyān svacetasaḥ ||
| loṅs spyod ñid ni ñer gnas pa || rdzun daṅ slu bar byed pa yin |
| ji ltar snaṅ ba'i raṅ gi sems || dmigs pa mdun du byas nas ni |

212. na rāgāyatanaṃ rāgī na ca dveṣyaṃ sa doṣavān |
na mūḍhaḥ satamaskaṃ ca kuryād ālambanaṃ punaḥ ||
| 'dod chags gnas la chags mi bya || ñes daṅ ldan la sdaṅ mi bya |
| gti mug bcas pas rmoṅs mi bya || mkhas pas dmigs par mi bya'o |

213. rāgī rāgāspadaṃ kurvan dviṣṭo dveṣeṇa bādhyate |
kleśavṛddhyaiva sutarāṃ mūḍho mauḍhyāt praṇaśyati ||
| chags pa'i gnas la chags byed daṅ || źe sdaṅ can la sdaṅ bas gnod |
| ñon moṅs śin tu 'phel ba'i phyir || rmoṅs pa gti mug gis ni ñams |

214. samādher aprarūḍhatvād vikalpād vikalīkṛtaḥ |
vipraṇāśamukhais tais tair anyad eva prakalpayan ||
| tiṅ ṅe 'dzin ni mi brten phyir || rnam par rtog pas ñams byas nas |
| ñams pa'i sgo ni de daṅ des || gźan dag ñid ni rab tu rtog |

215. mūḍho 'pi mūḍhasaṃjñatvāt saṃmūḍhaṃ vastu cintayan |
sutarām andhatāmisre pataty andha iva bhraman ||
| rmoṅs pa'aṅ 'du śes rmoṅs pa'i phyir || rmoṅs pa'i dṅos po sems pa yin |
| śin tu mun nag smag tu lhuṅ || 'khrul pa yis ni loṅ ba bźin |

216. vipratīpaṃ manas kuryād ālambanapade budhaḥ | 20[a]
kleśānām aṇur abhyāso havirvad vṛddhaye 'rciṣām ||
| mkhas pas dmigs pa'i gnas la ni || bzlog pa ru ni yid la bya |
| ñon moṅs cuṅ zad goms pa yis || me la snum gyis bźin du 'phel |

211b rdzun NP : brdzun DC; d yathāprakhyān : pakhyān M
212a rāgāyatanaṃ : rāgayana M; d punaḥ M : budhaḥ T?
213d praṇaśyati : praṇati M
214a brten NP : brtan DC; b vikalpād : vikalpo M
215a saṃjñatvāt : saṃjñātvāt M; b saṃmūḍhaṃ : saṃmukhaṃ M; pa NP : dpa' DC; c smag DCAH : dmag NP
216c yis DC : yi NP; d havirvad (=T?) : vahirvad M

212. trated. If he wants to ascend to Buddhahood the compassionate [Bodhisattva] should, by way of [meditating upon] selfnessness, first make the world's happiness [a part of] his own, and then make his own happiness a part of the world's. Even if he lives as a householder [the Bodhisattva] should cultivate meditation on the three natures of phenomena once he finds even a moment's leisure after having doubled his legs in squatting and fixed his mind immovably on the tip of his nose. Having placed close, false and delusive enjoyments as an object in front of him as images of his own mind he does not make anything the object of passion so as to become impassioned, nor does he make anything the object of aversion so as to become loathsome, nor does he make anything the object of delusion so as to become perplexed.
213. He becomes impassioned by creating an object of passion; being hostile he is harassed by hatred. Being perplexed through the rise of the afflictions he is destroyed by delusion.
214. By not practising concentration one is impaired by a conceptual construction when one imagines something else [i.e. unreal] through various "doors of destruction".
215. A fool who, due to a deluded notion, thinks of something confused, falls still more into darkness erring like a blind person.
216. A clever [Bodhisattva] should make his mind hostile towards the object of fixation. A little occupation with the defilements increases [them], as an oblation [increases] the flames.

211. For *upalāpaka* cf. CPD s.v.
216. For *vartivad* read probably *havirvad* (cf. M.). Comm. explains *snum* as *mar gyi thigs pa*. Would be supported by *Manusmṛti*, II,94 (cf. v. 193): *haviṣā kṛṣṇavartmeva bhūya evābhivardhate*.

217. kṛtayogyas tu tatpaścāc chūravat samarodare |
rāgādyāyataneṣv eva prahared bodhiśatruṣu ||
| de nas sbyor ba byas pa yis || gyul ṅo ru ni dpa' bo bźin |
| 'dod chags la sogs pa yi gnas || dpa' ba'i dgral ba snun par bya |

218. kleśādyāvaraṇaṃ prāhus tattvasyāśeṣadarśinaḥ |
tasmāt sarvaprayatnena hantavyaṃ tu tad eva hi ||
| ma lus pa ni gzigs pa yis || ñon moṅs de ñid sgrib par gsuṅs |
| de phyir 'bad pa thams cad kyis || de dag ñid ni spaṅ bar bya |

219. tataḥ khyātis tridhā kāryā kalpitādyātmanā dhiyā |
arthagrahā nirbhāsāpi śūnyā cārthena yoginā ||
| brtags sogs bdag ñid ma lus pa || de dag gsum du dmigs par bya |
| don 'dzin don du ṅes snaṅ daṅ || don rnams stoṅ pa ñid bstan pa |

220. cintāmayyaiva saṃbhinnaṃ prajñayā cintayet punaḥ |
prajñāpāramitānītim acintyām eva cintayet ||
| bsams pa yi ni śes rab kyis || dbye ba ṅes par yaṅ bsam bya |
| śes rab pha rol phyin pa'i tshul || bsam gyis mi khyab bsam par bya |

221. yat paśyāmi na tat tathyaṃ yan na paśyāmi tat tathā |
bhāveṣv eva vikalpāndhas timiropaplavādivat ||
| gaṅ snaṅ de ni de ñid min || gaṅ źig ma mthoṅ de de bźin |
| dṅos por rtog pa ñid kyis loṅ || rab rib kyis ni 'khrul pa bźin |

222. kiṃ cit paśyāmy asadvastu kalpitaṃ bhrāntimātrikam | 20[b]
nirnimittaṃ nimittaṃ tu nimittopahataś ciram ||
| bdag gis cuṅ zad mthoṅ bden min || kun tu brtags pa 'khrul pa tsam |
| rgyu mtshan med pa'i mtshan mar yaṅ || yun riṅ gnas ni mtshan mas bcom |

219a brtags : rtags NPDC
220a °mayyaiva : °mayyeva M; yi : yis NPDC; b ṅes par DCAH : med pa NP; c prajñā° : prājñā° M
221c vikalpāndhas : vikalpārthaṃs M
222c nimittaṃ *om.* M

217. But afterwards when he has joined in combat like a hero in battle he should assail the foes of enlightenment, viz. the sense bases of desire, etc.
218. The [Buddhas] who see reality have said that the defilements, etc. are an obstruction to the truth. Therefore [this obstruction] should of course be destroyed with all one's might.
219. Thereupon three kinds of images must be made by a yogin with an understanding having the nature of conceptual construction, etc..: [the first image] grasps an "object", [the second] reflects it, but [the third kind of image] is empty of an external object.
220. He should also consider them mixed by means of an analytical understanding only. The [pure] principle of perfect wisdom [however], one can only think of as unthinkable.
221. That which appears [viz. *parikalpitasvabhāva*] is not really like that. That which I do not see [viz. *pariniṣpannasvabhāva*], that is really thus. [I am] blinded by conceptual constructions about those very things, just like the disturbance, etc. of cataract.
222. Whatever I see is an unreal object, conceptually constructed, merely an objective illusion, an appearance without [real] appearance. [This is because I] have been afflicted by appearances for a long time.

219. Comm.: *de ltar źi gnas brtan pas lhag mthoṅ la 'jug par bya ba'i phyir.*
221. For *upaplava*, see n. to v. 19; *Pramāṇavārttika, passim.*

223. vitathāveśavibhrāntir aho lokasya cakṣuṣaḥ |
vālaṃ paśyati śailāgre sthūlaṃ śailaṃ na paśyati ||
| khye ma 'jig rten pa yi mig || brdzun pa'i dbaṅ gis 'khrul pa yin |
| ri yi rtse mo'i skra mthoṅ źiṅ || rags pa'i ri mo mthoṅ ma yin |

224. yāvad astu jagacchauryo vālamauktikavedhakaḥ |
atyantaṃ śilpakuśalo nimittaprativedhibhiḥ ||
| skra nag mu tig la phog pa || 'gro na 'phoṅ skyen gaṅ yin pa |
| mtshan ma la phog khyad 'phags par || skyen te gñis po skyen ma yin |

225. sarvaṃ kalpitam eva nirmalataraṃ khyāty arthato 'rthekṣiṇāṃ
vātābhyāhatanartitorminicayaprakhyaṃ mṛgasyāmbuvat |
abhyāśe 'py upapannam ambu na tathā satyaṃ taḍāgādiṣu
prāyo bhūtam abhūtakalpapatitaṃ niryatnato gṛhyate ||
| don du lta la thams cad kun brtags kho na'i don ni śin tu gsal bar snaṅ |
| rluṅ gis bskyod pas gar mkhan lta bu'i dba tshogs 'dra ba'i ri dags chu bźin no |
| rdziṅ bu la sogs chu ni ñe bar de bźin bden par rigs min sñam |
| yaṅ dag ma yin brtags par lhuṅ bźin 'bad med phal cher yaṅ dag 'dzin ma yin |

226. nāstīti cintayec citte nimittaṃ svapnavṛttivat |
tatas tu cittam āpnoti paratantram akalpitam || 21ª
| sems kyis med pa 'di sems pa || rgyu mtshan rmi lam 'jug pa bźin |
| kun brtags med pas gźan gyi dbaṅ || de na sems kyis thob pa yin |

227. svabhāvaḥ khyāty asaṃkliṣṭo niṣpannāsannabhūmikaḥ |
yaṃ prāpya pariniṣpannaṃ nirvikalpe 'vatiṣṭhate ||
| ñon moṅs med pa'i raṅ bźin snaṅ || yoṅs su rdzogs pa'i sa daṅ ñe |
| yoṅs su rdzogs pa gaṅ thob pa || rnam par mi rtog pa la gnas |

223d sthūlaṃ śailaṃ : sthū+śai+laṃ M
224a yāvad astu : yāvatyātu; b 'phoṅ DCAH : 'phoṅs NP; skyen : rkyen NPDCAH; c atyantaṃ śilpa° : atyamtaśilpi° M; d skyen *bis* : rkyen NPDCAH *bis*
225a sarvaṃ kalpitam eva : sarvakalpitaseva M; b °prakhyaṃ mṛgasyāmbuvat : prakhy-agṛgāṇāmbuvat M; dba : wa NP : dpa' DC; c abhyāśe 'py : abhyāsepy M; d niryat° : nīyat° M
226b nimittaṃ : mimittaṃ M; c gyi DC : gyis NP
227c pariniṣpannaṃ : pariniṣpanna M

223. Oh, the eye of the world has been deluded by a false demoniacal frenzy. It sees a hair on the top of a mountain, but it does not see the huge mountain!
224. As far as one perforating a hair and a pearl may have the world-championship it is [only] due to [one's arrows] hitting the mark [that one is considered] exceedingly skilful in one's craft.
225. For those who observe "objects" everything only conceptually constructed quite clearly seems real, just as "water" [in a mirage] to an antelope seems to be a multitude of waves caused to dance tossed by the wind. But when water occurs close at hand in ponds, etc. it is not true in the same way: Mostly reality is automatically conceived occurring as an unreal construction.
226. [Now the yogin] should consider in his mind that the appearance [= *parikalpitasvabhāva*] does not exist but is just like the occurrence of a dream. Thereupon mind obtains the dependent [nature] free from conceptual constructions.
227. Being close to the perfect spiritual level the [third] nature appears undefiled. Having attained this perfect [nature, the yogin] remains in the non-discursive [i.e. *pariniṣpannasvabhāva*].

228. tam apy ālokya matimān nānyad rūpaṃ samāviśet |
naiva tad bhāvato 'bhyastam asattvāt kalpitātmanaḥ ||
| yaṅ de mthoṅ ba'i blo ldan gyis || gźan gyi dṅos la 'jug ma yin |
| kun brtags bdag ñid med pa'i phyir || de ñid śin tu bsgoms ma yin |

229. yady asau tatra tādātmyaṃ dṛṣṭo 'pi vitathātmanaḥ |
darśayed ātmanaḥ śīghraṃ tataḥ svapnena bimbayet ||
| brdzun par bdag ñid mthoṅ bas yaṅ || gal te 'di de de bdag ñid |
| bdag ñid myur du mthoṅ na ni || de tshe rmi lam bźin du bsam |

230. svapnavṛttyā tu vijñāto na punar vitathātmanā |
tatkṣaṇaṃ khyāti mandaṃ vā stambhitaḥ pratipakṣataḥ ||
| rmi lam lta bur ṅes śes na || phyi nas rdzun pa'i bdag ñid ni |
| skad cig gcig la snaṅ ma yin || gñen po yis ni bkag phyir ro |

231. evam āpītasārasya nāstitāntaṃ spṛśed yadi |
ālambyā tathatātyantaṃ sā cet tadavalambanā ||
| sñin po de lta bu 'dzin pa || med pa'i mtha' la gal te reg |
| de bźin ñid la śin tu dmigs || gal te de ñid dmigs gyur na |

232. Ms. *om*.
v. Tib.
| de ni spaṅ ba'i don phyir yaṅ || stoṅ ñid śin tu dmigs par bya |
| sna tshogs lta kun spaṅ ba'i phyir || spoṅ ba'i stoṅ ñid bstan pa yin |

233. vajralepopaliptena dvāreṇevāsuro layam |
yogī viśati vijñaptiṃ pārśvadvayam asaṃspṛśan || 21[b]
| rdo rje spyin gyis byugs pa yi || khaṅ pa'i sgo la lha min bźin |
| rnam rig la 'jug rnal 'byor pas || phyogs gñis yaṅ dag reg ma yin |

228a apy : āpy M; c bhāvato 'bhyastam : bhavato 'bhyatam M; d bsgoms NP : bsgom DC
229b bdag : dag NPDC; d bimbayet M : cintayet T?
230a °vṛttyā : °vṛtyā; b rdzun NP : brdzun DC
231cd tathatātyantaṃ sā : tathatatyantasyā M
233a spyin DC : dpyin NP

228. And when a philosopher has also seen this he does not enter the other nature [viz. *parikalpitasvabhāva*]. This [nature] has not really been developed, because the conceptually constructed nature does not exist.
229. If it, though seen there, swiftly shows an image (*tādātmya*) of its false nature one should imagine it to be like a dream.
230. But once [*parikalpitasvabhāva*] has been recognized to be like a dream, at the same moment it does not occur with its false nature any more, even slowly, as it has been stopped by its antidote.
231. If non-existence should touch the extreme when one has thus imbibed the essence, the truth (*tathatā*) should be seized continually. But if it [i.e. existence] becomes a support for him ...
232. [Then] in order to abandon it, he should continually seize emptiness. It is in order to avoid all the different dogmas that emptiness has been shown as [a means] of abandonment.
233. A yogin enters [the state of pure] mind without touching the two "flanks", just as a demon [enters his] abode through a door besmeared with magic plaster.

229. For *(prati)bimbayet* se e.g. *Varṇārhavarṇastotra*, I, 11d.

234. Ms. *om.*
v. Tib.
| de gñis dbus su bag med pas || gźan 'ga' źig gis reg gyur na |
| rdo rje spyin gyis gzuṅ nas ni || de yi lus ni bsreg par 'gyur |

235. jñeyāny atra tu liṅgāni labdhālokena yoginā |
siddher avyabhicārīṇi dhūmavat kṛṣṇavartmanaḥ ||
| snaṅ ba thob pa'i rnal 'byor pas || de yi rtags kyaṅ śes bya ste |
| dṅos grub med na mi 'byuṅ ste || du ba sol ma dṅos po bźin |

236. nirāsāt kalpitasyāsmād īṣad unmṛṣṭacitravat |
dhyānotthito 'pi sakalaṃ dhyāmalaṃ jagad īkṣate ||
| kun tu brtags pa spaṅ ba des || mi gsal ba yi ri mo bźin |
| bsam gtan las ni laṅs pa yis || 'gro ba thams cad mi gsal snaṅ |

237. śīrṇavaj jīrṇavac caiva bhagnavac ca samantataḥ |
śūnyagrāmavad dhvastaṃ ca nirārāmaṃ nirāśrayam ||
| zad daṅ rñiṅs pa lta bu daṅ || kun tu źib pa lta bu daṅ |
| groṅ stoṅ lta bur dben pa daṅ || dga' ba med ciṅ rten med pa |

238. bhūsamudvegajananaṃ cīrīrāvam ivādadhat |
asvāmikaṃ ca niḥsvaṃ ca kevalaṃ nāmamātrakam ||
| śin tu skyo skye 'gro ba la || rtsi ri sgra 'don pa la bźin |
| bdag daṅ bdag gi med pa daṅ || miṅ tsam 'ba' źig kho na'o |

239. dṛṣṭe tu paratantrākhye svabhāve vīkṣate punaḥ |
svacittasyandanārūḍham antar viśad ivātmanaḥ ||
| gźan dbaṅ źes bya mthoṅ bas kyaṅ || raṅ bźin 'di lta bu ru snaṅ |
| raṅ sems śiṅ rta la źon daṅ || bdag gi naṅ du źugs lta bur |

234c spyin DC : dpyin NP; gzuṅ NP : bzuṅ DC
235a pas DCAH : pa NP; d °vartmanaḥ Q : °vanmanaḥ M; ma NP : ba DC *(recte?)*
237a rñiṅs NPA : rñiṅ DCH; c śūnyamavad uddhvaṣṭaṅ ca M; d nirārāmaṃ : nirārāsaṃ M
238a °samudvega° : °samudveśa° M; c gi DC : gis NP
239d gi naṅ : gi snaṅ NP : gis snaṅ DC

234. If someone else carelessly [standing] between those two touches [them, then], gripped by the magic plaster, his body is consumed.
235. Here, however, a yogin having gained insight must know the marks inevitably following perfection, as smoke [follows] fire:
236. By such a rejection of the conceptually constructed [nature], like a picture a little wiped off, he arises from meditation and regards the entire world as impure ...
237. As rotten, as decrepit and as broken all over; as ruined, as joyless and as shelterless as a desolate town.
238. [He sees that it] creates fear on earth, raising, as it were, the cry of a cricket, it is ownerless, without its own and only a name.
239. But when the so-called dependent nature has been seen [by him] he then sees [the world] having mounted the chariot of his mind, entering himself as it were.

235. For *āloka(labdha)*, etc. see *Siddhi*, p. 578.
237. *śūnyagrāma*, see *Vimalakīrtinirdeśa*, p. 136 (with ref.).

240. indrajāloditaprakhyaṃ tad idaṃ bhrāntimātrakam |
dhvāntākrāntam ivāśeṣaṃ paśyan tatra na kalpitam ||
| mig 'phrul 'byuṅ ba lta bu ste || de ñid kho na 'khrul pa tsam |
| ma lus mun pas khyab pa bźin || de la kun brtags snaṅ ma yin |

241. vāsanāśeṣarekhābhir ālīḍham iva sarvataḥ |
kleśair eva saṃkīrṇaṃ ca cakravac ca paribhramat ||
| bag chags lhag ma'i ri mo yis || thams cad bris pa lta bu ru |
| ñon moṅs ñid kyis khyab pa daṅ || 'khor lo lta bur 'khor ba daṅ |

242. gāḍhasvapnotthitajñānaṃ lakṣālakṣaṃ ca tatkṣaṇam |
dṛṣṭanaṣṭanibhaṃ caiva kim apīva ca paśyati ||
| rmi lam gsal sad śes pa daṅ || mtshan daṅ mtshan ñid med par snaṅ |
| mthoṅ nas mi snaṅ daṅ mtshuṅs par || ci źig lta bur snaṅ ba yin |

243. jñāte tu pariniṣpanne sarvam ekarasātmakam |
nirvibhāgam anādyantaṃ nirākāraṃ nirāgraham ||
| yoṅs su grub pa śes pa na || thams cad ro gcig bdag ñid de |
| cha śas med ciṅ thog mtha' med || rnam pa med ciṅ gzuṅ du med |

244. anudvegam anāyāsam adīrghaparimaṇḍalam |
sūryanirbhinnatimiram ākāśam iva nirmalam ||
| skyo med 'tshe ba yod ma yin || riṅ po ma yin zlum por min |
| ñi mas mun pa bsal ba yi || nam mkha' lta bur dri ma med |

245. samatādharmanirvedhāt sarvaṃ samasamaṃ punaḥ |
saṃvṛtyā dṛṣṭadharmo 'sau paramārthena neṣyate ||
| mñam ñid chos ni rtogs pa'i phyir || thams cad mi mñam pa daṅ mñam |
| kun rdzob tu ni chos 'di snaṅ || dam pa'i don du snaṅ ma yin |

240b bhrānti° : bhānti° M; d snaṅ NP : stoṅ DC
241a °rekhābhir : °resābhir M; paribhramad : paribhraman M
242b lakṣālakṣaṃ : lakṣāl lakṣaṃ M
243a jñāte (*cf.* 239a) : jñāne M; na NP : ni DC; b svabhāve vīkṣyate punaḥ (=239b) M; d nirāgraham : niragraham M

240. This world is merely an objective illusion, like a magical apparition. It has entirely entered darkness as it were: [He sees the world thus] without seeing any conceptually constructed [nature] in the [dependent nature].
241. [He sees it] licked, as it were, on all sides by all the lines of the residues, overwhelmed by passions alone and revolving like a wheel.
242. He also somehow sees [the world], as it were, having the awareness of having arisen from deep sleep and having a mark and not having a mark the same moment and as visible and then disappeared.
243. But when he has cognized the perfect [nature] everything has a homogeneous nature: It is without parts, without beginning and end, without appearance and without apprehension;
244. It is without agitation, without labour, neither long nor round; it is spotless like space the darkness of which has been pierced by the sun.
245. When he has understood the law of sameness everything is again [seen] exactly alike. – The visible world is only accepted in a conventional sense, not in the absolute sense.

246. vikalpaḥ saṃvṛd ākhyāto vikalpāntarakāraṇam | 22b
sa eva paramārthas tu vikalpavinivartanam ||
| rnam par rtog pa gźan gyi rgyu'i || rnam rtog kun rdzob ces byar brjod |
| rnam par rtog pa bzlog pa ni || de ñid kho na dam pa'i don |

247. so 'pi nāma yathoddeśaṃ saṃvṛtāv eva tiṣṭhate |
paramārtho yathā tasya bhūmir na sa tathā girām ||
| ji ltar miṅ gis bstan de yaṅ || kun rdzob ñid du gnas pa yin |
| dam pa'i don ni de bźin te || de bźin tshig gi de yul min |

248. mā bhūt saṃvṛtpratiṣṭhānam ata eva muner bhayam |
bhinatti deśanā dharmam uktoktā śūnyatātmanā ||
| rig la gnas pa ma yin pas || de phyir de 'jigs thub pa yis |
| stoṅ ñid bdag ñid gsuṅs śiṅ gsuṅs || tha dad pa yi chos rnams bstan |

249. cirasaṃvardhitais tuṣṭā vikalpair eva bāliśāḥ |
adyāpi vardhayanty eva prapañcāsaktacetasaḥ ||
| yun riṅ 'phel ba'i rnam rtog la || byis pa rnams ni dga' ba ñid |
| spros la sems ni chags pas na || de lta na ni 'di 'phel lo |

250. kuśalasyāsya cittasya nimittacaraṇaṃ prati |
na vikalpavidheḥ śāntir upaiti vāsti kutra cit ||
| mtshan ma 'god pa'i don la ni || sems 'di yaṅ ni mkhas pa yin |
| rnam rtog bye brag źi ma yin || mi 'gyur ba ni gaṅ du'aṅ med |

251. audāsīnyam ivāyāti svapatīva nirutsukam |
cittaṃ nairātmyam ālambya śāntaṃ viśrāmyatīva ca ||
| bdag med pa la sems dmigs pas || btaṅ sñoms 'dra ba thob pa daṅ |
| gñid log lta bur 'dod pa med || dub pa brtags pa lta bu daṅ |

246b vikalpāntara° : vikalpānta° M; c paramārthatas : paramārtham M
247a gis DCAH : gi NP; c paramārtho : pāramārthe M; d gi : gis NPDC *(recte?)*
248a saṃvṛt° M : saṃvit T?; b muner bhayam : munir bhayām M
249a riṅ ... rtog DC : riṅs ... rtogs NP; b bāliśāḥ : bālisā M; d °sakta° : °śakra° (*cf.* 203a) M
250b °ṇaṃ prati : °ṇāṃ pati M; yin NPAH : yis DC; c vikalpa° : vika° M; d upaiti : apaiti M
251a pas AH : pa NPDC

246. [When] a conceptual construction is the cause of other conceptual constructions it is called "convention". But when the very same [conceptual construction] is the ultimate sense it [makes] conceptual constructions come to an end.
247. As surely as the ultimate sense [as object] of this [conceptual construction] in the manner stated also only remains at the [level of] convention, so truly [the ultimate sense in itself] is not the ground of words.
248. Consequently the Buddha was afraid lest one should remain fixed in convention [and so his] doctrine, repeatedly said to consist in emptiness, modifies the dharma [he propounds to various converts].
249. Even today fools pleased with long-nourished conceptual constructions take delight [in them] having their minds attached to the expanded world.
250. For such a mind clever at coursing in signs there will never come or remain any rest from the activity of conceptual constructions.
251. When mind has recourse to selflessness it becomes apathetic, as it were; it sleeps, as it were, without desire, and when it has become peaceful it feels at ease as it were.

247. Compare Bhavya's distinction between *paryāya- and aparyāya-paramārtha*, already adumbrated MK, XVIII, 9-10. Also *Siddhi*, p. 550.
248. Recalls BV, 98-99, q.v.

252. karoti stabdhatām akṣṇoḥ śirasaś cāvanamratām | 23[a]
staimityaṃ cittacaittānāṃ śūnyatā śūnyatekṣiṇām ||
| stoṅ ñid stoṅ par mthoṅ ba yis || mig ni 'dzum par byed ma yin |
| mgo 'phaṅ mthon po ma yin daṅ || sems daṅ sems byuṅ 'gag par 'gyur |

253. dṛṣṭād eva kṛtārtho 'ham iti liṅgekṣaṇāt punaḥ |
bhāvanāṃ notsṛjed vīraḥ parato 'py asty ataḥ param ||
| rtags ni 'di dag mthoṅ nas kyaṅ || bdag gis don byas 'di ñid mthoṅ |
| dpa' bos bsgom pa 'dor ma yin || mchog las kyaṅ ni mchog yod phyir |

254. śakyate tattvaṃ nākhyātum idaṃ tad iti kena cit |
abhyāsād asya yogasya svayam evāvagamyate ||
| de yaṅ 'di źes 'ga' yis kyaṅ || de ñid bstan par nus ma yin |
| 'di ni goms byas rnal 'byor pas || bdag ñid kyis ni rtogs par 'gyur |

255. ity antadvayamadhyasthā dṛṣṭā vijñaptimātratā |
darśayaty akhilasyāsya jagatas tattvasaṃpadam ||
| rnam par rig tsam ñid mthoṅ na || de ni mtha' gñis dbus la gnas |
| 'gro ba ma lus 'di dag la || de ñid phun sum tshogs pa ston |

256. tattvasaṃpatsthitaḥ paścāt kṛpāluḥ sugatātmajaḥ |
jīvitenāpi sattvārthe na copekṣāṃ karoty asau ||
| de ñid phun sum tshogs gnas phyir || sñiṅ rje ldan pa bde gśegs sras |
| srog gis kyaṅ ni sems can don || byed la btaṅ sñoms 'jog ma yin |

257. viṣayeṣu ca kā cintā svapnena jitavṛttiṣu |
pareṣu bhujyamāneṣu putradārādikeṣv api || 23[b]
| yul rnams 'ga' yaṅ sems pa med || rmi lam 'jug pa bźin du brten |
| bu daṅ bu mo la sogs pa'i || gźan gyi ñe bar loṅs spyod kyaṅ |

252c °caittānāṃ Q : °cetānāṃ M; 'phaṅ : 'phaṅs DC : dpaṅs AH
253c bsgom DC : sgom NP
254d evāvagamyate : eva gamyate M
255a anta° : ata° M; rig DCAH : rigs NP
256a gnas DCAH : nas NP
257d gyi DCAH : gyis NP

252. For those who behold emptiness, emptiness renders the eyes stiff, it causes their heads to bow and it makes their minds and mental faculties numb.
253. Just because the sight of [these] marks has been experienced in the words: "I have fulfilled my task", a [Bodhisattva-]hero should not on the other hand abandon [the way of] *bhāvanā*, because there is [still] something better than the supreme:
254. The absolute truth cannot be indicated by anyone as: "This is it"; it can only be personally experienced by application to this spiritual discipline.
255. When the state of mere consciousness has thus been experienced as standing between the pair of extremes, it displays the fulfilment of the absolute truth to this entire world.
256. Once the compassionate Bodhisattva stands in the fulfilment of the absolute truth, he does not neglect the interest of living beings, even at the risk of his life.
257. He neither cares about the sense objects having their occurrence overcome by sleep, nor about other enjoyments such as a son, wife, etc.

253. The *bhāvanāmārga* is beyond the *darśanamārga* (Comm.).

258. pramādasthair na vaikṛtyam udārair api cetasaḥ |
vibhave nāpi cāpadi sarvatra samacetasaḥ ||
| bag med gnas ni rgya che bas || sems ni rnam par 'gyur ma yin |
| 'byor pa daṅ ni rgud pa la || thams cad du ni sems mñam ñid |

259. akālāmbudavad bhūyaḥ kuto 'py abhyutthito 'mbare |
darśayaty ātmanā tac ca tad adbhutavijṛmbhitam ||
| dus ma yin pa'i sprin bźin yaṅ || ga la'i mkha' las sprin ldan pa |
| bdag ñid kyis ni de daṅ de || ṅo mtshar rnam par 'phrul pa ston |

260. jvalanaṃ varṣaṇaṃ caiva samakālaṃ sa kālavit |
majjanonmajjane vāpi jalavad vasudhātale ||
| dus rnams śes par dus gcig la || 'bar ba daṅ ni char 'bab byed |
| sa la yaṅ ni chu bźin du || byi 'jul du ni byed pa'aṅ yin |

261. kampanaṃ parvatādīnāṃ dāraṇaṃ haraṇaṃ tathā |
gamanaṃ cātmanā vyomni salīlaṃ rājahaṃsavat ||
| ri la sogs pa gyo ba daṅ || 'byed daṅ sdud pa de bźin no |
| bdag ñid nam mkha' la 'gro źiṅ || chu la ṅaṅ pa'i rgyal po bźin |

262. Ms. *om.*
v. Tib.
| sprul pa yis kyaṅ riṅ po nas || mthoṅ daṅ thos byed de bźin no |
| theg chen tshul la thams cad du || rigs kyi 'di ni gźan la min |

263. ato yat kiṃ cid anyeṣu bāhyeṣv api vibhāvyate |
svarasābhyāgatam eṣāṃ tad anenaiva vartmanā ||
| de las gźan pa'i phyi rol pa || gaṅ źig cuṅ zad mthoṅ ba ni |
| raṅ gi ro las 'oṅs pa ste || de ñid kyi ni lam 'di la |

258a pramādasthair na : pramānasthāna M; tac ca : tatva M
259c ātmanā : ātmanas M
261a parvatādīnāṃ : parvananāṃ M; d salīlaṃ M : salile T (*et* S?)
263b bāhyeṣv : bhāveṣv M; d vartmanā : vatmanām M; kyi NP : kyis DC

258. Inattentive or exalted [people] cannot disturb the mind of a [Bodhisattva] always equanimous in fortune and misfortune.
259. Moreover, like an unseasonable cloud having arisen from somewhere in the sky, [the Bodhisattva] by himself displays various marvellous manifestations:
260. The time-knowing [Bodhisattva displays] flaming and raining simultaneously, and he [seems to be] plunging into and emerging out of the earth as if it were water.
261. He also shakes, cleaves and removes mountains, etc., and he moves by himself in the sky like a flamingo in play.
262. He also sees and hears [things] from afar by means of magic. This is all quite reasonable according to the principles of Mahāyāna but not according to other [schools].
263. Therefore everything which is manifested among other [Buddhists] and outsiders is in this very way a result of their own inclination.

258. For *pramādasthāna* see *Kośa*, IV, p. 85. Cf. *Yogasūtra*, III,51.
259. For these four verses on *abhijñā*, see ref. to vv. 75 and 194.

264. paśyan na kiṃ cid apy ekaṃ sarvaṃ paśyati sarvavit | 24a
ata evaikarūpatvād vibhinnam api kalpitam ||
| cuṅ zad gcig kyaṅ mthoṅ ba med || thams cad mkhyen pas thams cad gzigs |
| rnam pa tha dad brtags pa yaṅ || de ñid phyir na dṅos gcig ñid |

265. ekaś ca dṛṣṭaḥ paramārthato 'rthaḥ
sarvaṃ ca dṛṣṭaṃ jagad ekato 'rthāt |
kūlapradeśe 'pi hi pītam ambu
jñātaṃ bhaved toyanidher aśeṣam ||
| stoṅ ñid don gcig mthoṅ ba yis || 'gro kun don ni gcig tu mthoṅ |
| phyogs gcig gi ni chu 'thuṅs pas || rgya mtsho ma lus śes par 'gyur |

266. ekakālaṃ ca bhinneṣu bhinnadeśādikeṣu ca |
na vinā śūnyatādṛṣṭyā jñānaṃ jāyati tāyinām ||
| dus gcig la ni tha dad pa || yul la sogs pa tha dad la |
| stoṅ par mthoṅ ba ma gtogs par || skyob pa'i ye śes 'khruṅ ma yin |

267. ātmacittaparikalpavarṇakaṃ
saṃniveśavjśadaṃ bahirgatam |
naikajanmaparibhāvitojjvalaṃ
citrabhedasadṛśaṃ jagattrayam ||
| raṅ sems kyis ni kun brtags bris || phyi rol gsal ba'i dbyibs su gnas |
| skye ba du ma goms pas gsal || srid gsum ri mo'i bye brag bźin |

268. dṛṣṭam etad akhilaṃ tu tāyinā
tatprapañcaparikalpavedinā |
niḥsvabhāvam animittam avyayaṃ
kevalaṃ ca parikalpamātrakam ||
| kun brtags de yi spros mkhyen pa'i || skyob pas 'di dag thams cad gzigs |
| dṅos med mtshan med zad pa med || kun tu brtags pa 'ba' źig go |

264b paśyati : saṃpaśyati M; pa yaṅ DC : pa'aṅ NP
265b 'rthāt : 'rthān M; c gi DC : gis NP : nas AH
267b dbyibs DCAH : dbyiṅs NP
268d ca *om.* M

264. Without seeing one single [thing] the omniscient [Buddha] sees everything. It is therefore because it has one and the same nature [that he sees everything] as conceptually constructed, though separated.
265. [When] one thing has been seen in the ultimate sense, the entire world is also seen as one thing. Surely, when water has been imbibed at one spot on the bank, the [taste of the] rest of the ocean will be known.
266. Without at once seeing the emptiness in different [things] and in different places, etc. the cognition of the Protectors does not arise.
267. [To them] "the triple world" painted by the constructions of one's own mind is externalized clear in its structure. It is clearly manifested saturated through many births and it resembles various pictures.
268. But the Protector knowing that this extension is a conceptual construction has seen that the entire universe is without own-being, without marks, immutable and void (*kevala*): it is a mere conceptual construction.

269. iti bhāvana [–U–] tarāgāḥ 24[b]
sukhasaṃbhoganirutsukāḥ kramena |
[– –] stamunīndratābhilāṣāḥ
padam āyānti paraṃ parārthayuktāḥ ||
| 'di bsgoms tshul gyis 'dod chags thul || rim gyis bde spyod 'dod pa med |
| thub dbaṅ 'dod pa ma spaṅs pas || gnas mchog gźan gyi don ldan thob |

270. [– –U] okte [U] vibhāga [–U–]
[– –U] vispaṣṭapadaprakalpanā |
ālokamāleyam amārgayāyinām
[– –U] ajñānatamo'bhighātanī ||
| bde gśegs kyis gsuṅs dbye ba rab grags pa |
| don chen rnam gsal tshig gis rab sbyar bas |
| log pa'i lam źugs mi śes mun sel ba |
| snaṅ ba'i phreṅ ba 'di ni bdag gis sbyar |

271. bhāvagrāha [U–U] oti viṣayasyāptāṃ chinatti spṛhām
ālokaṃ hṛdi [–U–UUU– – –U– –U–] |
jñānāloka [U–U–UUU– – –U– –U–]
prajñāpāramiteyam [U–UUU–] cintāmaṇiḥ sarvadā ||
| dṅos por 'dzin pa spoṅ byed yul gyi thob pa'i źen pa gcod |
| sems la snaṅ ba 'phel byed sgron ma chen po gsal 'bar bźin |
| ye śes snaṅ ba skyes pas de ñid yaṅ mthoṅ raṅ gi lag na gnas pa bźin |
| śes rab pha rol phyin 'di rgyud gnas kun tu yid bźin nor |

272. saṃvṛt samāropa [U–U– –]
nītārtha [– –UU–U– –] |
ye bāhyam icchanti puro na teṣām
ācāryamuṣṭiḥ sugatair vibhinnā || 25[a]
| kun rdzob sgro btags gsuṅs la phyi rol pa |
| ṅes pa'i don du źen la bde gśegs ñid |
| gaṅ źig phyi rol don 'dod de mdun du |
| slob dpon chaṅ pa bde gśegs phye mi mdzad |

270c ba NPAH : bya DC
271a gyi DC : gyis NP; c snaṅ ba skyes pas NP : snaṅ skyes DC : snaṅ ba skyed pa AH; mthoṅ AH : thob DC : mtho NP; d rgyud gnas DC : rgyuṅ nas NP
272a btags DC : gtags NP; b la NP : pas DC

269. [Bodhisattvas] who by thus practising *bhāvanā* have curbed their desires gradually lose interest in enjoying pleasures. Without giving up their desire for becoming Buddhas they go up to the highest stage intent on the interests of others.
270. The [three] divisions of the Buddha's teaching are well-known. The great meaning [= Mahāyāna] is formulated in clear words. I have composed the *Ālokamālā* to dispel the darkness of ignorance for those who are going on the wrong way.
271. It abolishes the belief in the reality [of object and subject]; it destroys the desire for sense objects; it engenders the light [of cognition] in the mind [of a Bodhisattva] as clearly as a big lamp. By creating the light of cognition the absolute truth (*tattva*) even rests in one's hand as it were. Placed in [one's mental] stream the perfection of wisdom [incorporated in this treatise] always [fulfills every wish], like a magical thought-gem.
272. The relative [truth about *rūpādyāyatana*, etc.] is said to be [an unreal] superimposition. An outsider [i.e. a Śrāvaka] clinging to [the existence of form, etc.] in a definitive sense is [also] a Buddhist. But to those who believe in [the existence of] external objects the Buddhas have not opened the teacher's fist.

272. Cf. *Viṃśatikā*, 8.

273. [– –] yadā [–∪] am apy anakṣaraṃ
prāpyāpi sambodhim anaśvaraṃ tvayā |
dūrapranaṣṭais tu tadā katham hi tair
mithyābhiyogaḥ kriyate niraṅkuśaiḥ ||
| gaṅ tshe 'jig pa med pa'i byaṅ chub mṅon thob pas |
| khyod kyis kyaṅ ni ye śes yi ge gsuṅs mi mṅa' |
| de tshe yun riṅs nas ñams lcags kyu med pa yis |
| phyin ci log la ji ltar mṅon par brtson par byed |

274. sarvaḥ [∪– –] pravibhajyamānaḥ
sūkṣmekṣikākṣamadhiyā kṛtāntaḥ |
bauddhasya bāhyasya vibhāgakartā
na syād ihaikā yadi śūnyatoktiḥ ||
| saṅs rgyas pa daṅ phyi rol rnam par 'byed byed pa |
| gal te stoṅ ñid gcig pu 'di ni ma bstan par |
| źib mo'i blo yis rnam par dpyad byas na |
| grub mtha' thams cad mtshuṅs par 'gyur ba yin |

275. sarvajñabhāvaḥ parikalpyamānaḥ
kalpyeta bhinnātmani nirnimittam |
śāstur nimitte kṣaṇabhaṅgure ca
nityā samā caiva na śūnyatā cet ||
| gal te stoṅ ñid rtag ciṅ mñam ñid ma yin na |
| tha dad bdag ñid rgyu mtshan skad cig ma dag tu |
| thams cad mkhyen pas dṅos po yoṅs dpyad pas |
| gaṅ gi rgyu yis ston par grub pa gyur |

273a 'jig NP : 'jigs DC; b anaśvaraṃ : anakṣaraṃ M; gsuṅs NP : gsum DC; c yis DC : yi NP

274d ihaikā : ikāyā M

275a sarvajña° : sarva° M; stoṅ ñid : stoṅ min NPDC; b kalpyeta : kolpyeta M

273. When You [the Buddha] cannot express [Your] cognition in words even though You have obtained the imperishable full enlightenment, why then do those unfettered [Śrāvakas who] are altogether lost exert themselves in vain?

274. When the entire doctrine of a Buddhist is carefully analysed by one whose intelligence is strong at beholding subtleties, it would not differ from that of a heretic *if* only there was a single word about emptiness here [in the doctrine of the latter].

275. The state of omniscience supposed to belong to the Master with regard to [any] manifold and momentary specific entity (*nimitta*) would be supposed [by you] without [ascertainable] cause if emptiness was not permanent and [always] the very same.

276. yo yogināṃ siddhiviśeṣahetuto
jñānābhimānaḥ paracittagocaraḥ |
manyeta teṣām adhikaṃ tamomalaṃ
baddhātmakā bālajanā yathā sthitāḥ ||
| gaṅ źig rnal 'byor pa yi dṅos grub khyad 'phags rgyu |
| gźan sems spyod yul śes pa'i ṅa rgyal yin |
| de dag mun pa'i dri ma lhag pa yin par 'dod |
| 'chiṅ ba'i bdag ñid byis la ji ltar gnas pa bźin |

25b

277. yaḥ sarvathāndhas timirekṣaṇaś ca
tayor varaṃ pūrvaka eva dūram |
andho 'ham asmīty avalepaśūnyo
na phalgudṛk taimiriko 'bhimānī ||
| gaṅ źig kun tu dmus loṅ daṅ ni rab rib can |
| gñis po dag las sṅa ma bźin du mchog yin te |
| bdag ni loṅ ba yin źes ṅa rgyal gyis stoṅ gi |
| rab rib kyis mthoṅ 'bras bu med la ṅa rgyal min |

278. doṣātmanā vetti na yaḥ svadoṣāṃs
tathyān anādyān guṇino guṇāṃś ca |
kalyāṇamitre ca karoty avajñāṃ
pāsyaty asau tattvarasaṃ kathaṃ nu ||
| gaṅ źig raṅ skyon skyon gyi ṅo bor mi śes pa |
| de bźin yon tan kun las yon tan du ma yin |
| dge ba'i bśes gñen rnams la gus par byed ma yin |
| de dag de ñid ro ni ji ltar 'thuṅ bar 'gyur |

276a yogināṃ : yotināṃ M; °hetuto : tu M; b para° : pari° M
277c avalepa° : avaloka° M
278a gyi DC : gyis NP; b tathyān anādyān : tathānadyan° M

276. The conceitful cognition of the mind of others that yogins get due to a specific *siddhi* may be regarded as an even worse impurity of ignorance on their part: They are in fact just as bound [to saṃsara] as common ignorant people!

277. One who is totally blind and one who has clouded eyesight – of those two the former is by far to be preferred, [because knowing:] "I am blind", he has no conceit. The one who is conceited is not [to be preferred, because] suffering from cataract he only sees something insignificant.

278. One who recognizes neither his own faults as being faults nor the endless genuine virtues of a virtuous person, and also despises a "good friend", how can he ever imbibe the essence of the absolute?

276. For the idea see v. 110.
277. For *avalepa* see CPD s.v.

279. nabhastalālekhyavibhaktipaṇḍitair
viśeṣavastupratipādanodyataiḥ |
aho jano 'nyaiḥ prathamaprapañcitaiḥ
prapañcyate citrakathāpraṇetṛbhiḥ ||
| nam mkha'i dkyil la ri mo 'byed pa la mkhas pa |
| dṅos po'i bye brag ston pa'i brtson 'grus can |
| kye ma thog mar spros pa thob pa'i 'chad pa pos |
| skye bo gźan la sna tshogs bstan pas spros pa bskyed |

280. jalaprayātāhipadāni paśyataḥ
khapuṣpamālāracanāś ca kurvataḥ |
asūtrakaṃ cāpi paṭaṃ vitanvataḥ
kathaṃ nu lokasya na jāyate trapā ||
| chu naṅ sbrul źugs rjes ni mthoṅ ba daṅ |
| nam mkha'i me tog phreṅ bas rab tu rgyan byed daṅ |
| rgyu spun med pa'i snam bu 'thag par byed pa ni |
| 'jig rten rnams la ji ltar ṅo tsha mi śes 'gyur |

281. kṣepābhilāṣād api yo 'bhyupaiti
maunīndram etad vacanaṃ na bhaktyā |
āsādya susvādv iva tiktajātaṃ
anyoditaṃ ko nu vaco 'nuyāyāt ||
| sun 'byin 'dod pas kyaṅ ni ṅag gcig 'dzin byed pa |
| thub pa'i dbaṅ po'i gsuṅ la de gus min mod kyi |
| śin tu mṅar ba myaṅs nas kha ba'i rigs bźin du |
| gźan gyis smras pa'i tshig la rjes su chags ma yin |

26[a]

282. Ms. *om.*
v. Tib.
| khyad par 'phags pa'i bud med 'dod pa daṅ |
| gsal ba'i rigs rgyud dbaṅ phyug khyim 'dod pas |
| glaṅ po'i khyu yi gtso bo spaṅs nas ni |
| dman pa'i bźon pa boṅ bus su źig 'gro |

279d °praṇetṛbhiḥ : °prakṛbhiḥ M
280c paṭaṃ vitanvataḥ : pataṃ vitarthataḥ M
281c susvādv iva : svasmād iha M; rigs NP : ro DC

279. Oh, mankind is deluded by other [people] already deluded, skilled in contriving pictures in the vault of heaven, prepared to produce various things, the authors of various stories!

280. Why does the world not become ashamed when it sees traces of serpents occurring in the water, when it arranges garlands of flowers in the air, or when it even produces woven stuff without a thread!

281. How can one who approaches this word of the Buddha out of a desire to abuse, not out of devotion, follow the counsel imparted by others, bitter stuff, as it were, once he has enjoyed the very sweet [word of the Buddha]!

282. If one longs for a gorgeous woman and aspires after a distinguished family and a royal house, who would abandon the chief of a herd of elephants and then ride on an ass, an inferior means of transport!